MANUAL OF PASTORAL THEOLOGY

SCHULZE

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A MANUAL OF PASTORAL THEOLOGY

A PRACTICAL GUIDE FOR ECCLESIASTICAL STUDENTS AND NEWLY ORDAINED PRIESTS

BY

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Sancto Francisco Salesio
Ecclesiae Doctori Optimo
Pastori Animarum Zeli Pleno
Seminarii Salesiani Patrono
AUCTOR
Hoc Opus Suum
Dedicat

PREFACE

The newly ordained priest needs a guide to steer him safely past the rocks and shoals which lie in his course when he launches out into the open sea of apostolic labor. This applies particularly to our own country, for here a priest's pastoral duties extend over a vastly wider sphere than elsewhere, and we have none of the traditional usages and laws by which clerical life is regulated abroad. Often, the young priest, almost immediately after his ordination, is sent to a mission where he is entirely alone. Comparatively few are fortunate enough to be able to serve for a while as assistants to experienced pastors, by whom they are gradually introduced to parochial work. Under these circumstances it is but proper that the advanced classes of our ecclesiastical students be given a course of lectures on Pastoral Theology before they leave the seminary. This Manual is designed to serve as a text-book in this branch of ecclesiastical learning.

The plan followed by such eminent authors as Benger, Schuech, and others has been adopted also by us. The subject matter is divided into three parts, treating, respectively, of the Sacraments, of Preaching, and of the Government of Parishes.

Possibly some will wonder why so little space has been allotted to the second part. There is an external reason for it. In the institution for which this work was primarily written—the Seminary of St. Francis de Sales—special classes are given on homiletics, in which

extensive rules on preaching and catechising are laid down. If we are rightly informed, separate classes on homiletics or sacred rhetoric are conducted also in other seminaries. This, we think, is a sufficient reason for shortening the matter in this section.

In all points of dogma, morals, liturgy, etc., we have endeavored to lay down nothing but what is approved by authors whose orthodoxy is beyond question, *e. g.,* St. Thomas, St. Alphonsus, St. Charles Borromeo, St. Francis of Sales, etc. Among the more modern, Lehmkuhl, Sabetti, Manning, Ullathorne, etc., have been consulted.

Quotations are frequently made from the Councils of Baltimore. The reason is obvious: these councils, especially the second Plenary Council, form a standard collection of ecclesiastical law for the Church in the United States. Besides, they embody a vast amount of practical wisdom and pastoral prudence.

The views given on matters are to be taken for what they are—personal opinions of the author, who, before assuming the office of teacher in the seminary, spent some ten years in the practical ministry. Where the reader's ideas differ from ours we simply say: *"In dubiis libertas."* The views expressed are intended only for the instruction of young ecclesiastics—not as unseasonable advice forced upon older members of the clergy.

Perhaps some will think that certain matters should have been discussed more extensively, but we beg to remind them that the main purpose was to write a textbook for students. The teacher is supposed to interpret the text and to add such explanations as he deems necessary.

Since the second edition of this Manual was published (1906) ecclesiastical legislation bearing on the practical

ministry of the priesthood has undergone not a few changes. The new "Code of Canon Law" has established altogether different forms regarding more than one subject with which Pastoral Theology is wont to deal. Having tried to bring our work up to date from time to time by supplements and appendices, we have now deemed it advisable to prepare an entirely new edition, which is hereby offered to the public. The work has been thoroughly revised, the necessary corrections have been made, and some new matter has been added. We trust that this third edition will meet with the same favor as its predecessors and that the little Manual will continue to contribute its share towards the education of the junior clergy and the sanctification of souls.

THE AUTHOR

St. Francis, Wis.
Feast of the Immaculate Conception, Dec. 8th, 1922

PASTORAL THEOLOGY

INTRODUCTION

I. OBJECT AND SCOPE OF PASTORAL THEOLOGY.—The *object* of Pastoral Theology, as a special branch of theological science, is to teach those practical rules which a priest ought to observe in the faithful discharge of the sacred ministry. "God," says St. Paul, "has made us fit ministers of the New Testament, not in the letter, but in the spirit; for the letter killeth, but the spirit giveth life." [1] Whatever the various departments of theology (dogma, moral, exegesis, etc.), contain in the line of wisdom, such wisdom, if it is to benefit the Christian body at large, must be applied properly and correctly, in due time and season. Although a great deal must be left to the individual judgment, yet it is well to have a guide. This office of a guide, Pastoral Theology undertakes.

A priest engaged in parochial work needs two qualities —*prudence* and *charity*. Charity makes him zealous, prudence lights up the route along which his zeal may operate. Pastoral Theology sets forth *detailed norms* for both. These norms are based upon the principles of moral and canon law, which through it find their illustration. A living ideal is furnished by Christ Jesus, the greatest Pastor of souls that has ever appeared on earth. He has set the example. In the tenth chapter of the

[1] 2 Cor. III. 6.

Gospel of St. John He specifies the duties and obligations of a shepherd of souls and the qualities with which he ought to be gifted. That chapter of Holy Scripture is well worth reading. It constitutes, as it were, the *Magna Carta* of pastoral art and discipline. The inspired lessons contained in the Epistles of St. Paul to his disciples Timothy and Titus, also exhibit a great deal of practical wisdom.

2. LITERATURE OF PASTORAL THEOLOGY.—Although there have at all times been books of instruction for those engaged in the sacred ministry (cf. the decrees of ecumenical or provincial councils and of diocesan synods), formal treatises on this subject are of comparatively recent date. The following list may serve as a guide:

A. In English—
- (*a*) Stang, *Pastoral Theology.*
- (*b*) Dubois, *Zeal in the Sacred Ministry.*
- (*c*) Manning, *The Eternal Priesthood.*
- (*d*) St. Alphonsus, *Dignity and Duties of the Priest.*
- (*e*) Gibbons, *The Ambassador of Christ.*
- (*f*) Frassinetti, *The Parish Priest's Manual.*
- (*g*) Mueller, *The Catholic Priesthood.*
- (*h*) Millet-Byrne, *Jesus Living in the Priest.*

B. In German—
- (*a*) Benger, *Pastoraltheologie.*
- (*b*) Amberger, *Pastoraltheologie.*
- (*c*) Renninger, *Pastoraltheologie.*
- (*d*) Schuech, *Pastoraltheologie.*[2]
- (*e*) Melcher, *Pastorationsbriefe.*
- (*f*) Jais, *Handbuch des Seelsorgers.*
- (*g*) Kerschbaumer, *Pater familias.*
- (*h*) Gassner, *Handbuch der Pastoral.*
- (*i*) Pruner, *Lehrbuch der Pastoraltheologie.*

[2] The first part of Schuech's book has been translated into English by Lübbermann under the title, "The Priest in the Pulpit."

(*k*) Krieg, *Wissenschaft der Seelenleitung.* 4 vols.

C. In Latin—

(*a*) St. Augustine, *De Catechizandis Rudibus.*
(*b*) St. Gregory the Great, *Regula Pastoralis.*
(*c*) St. Chrysostom, *Sex Libri De Sacerdotio.*
(*d*) St. Bernard, *De Vita et Moribus Clericorum.*
(*e*) *Catechismus Romanus.*
(*f*) *Instructio Pastoralis Eystettensis.*
(*g*) Schneider, *Lectiones Quotidianae.*

A number of theological magazines in our day make a specialty of practical questions bearing on the sacred ministry. It may suffice to mention:

A. In English—

(*a*) *The Ecclesiastical Review,* monthly, Philadelphia, Pa.
(*b*) *The Irish Ecclesiastical Record,* monthly, Dublin, Ireland.
(*c*) *The Homiletic and Pastoral Review,* monthly, New York City.

B. In German—

(*a*) *The Theologisch-praktische Quartalschrift,* quarterly, Linz, Austria.
(*b*) *The Pastor Bonus,* monthly, at Treves, Germany.
(*c*) *Pastoralblatt,* monthly, St. Louis, Mo.

C. In Latin—

Acta Apostolicae Sedis, the official organ of the Roman Curia.

D. In French—

La Nouvelle Revue Théologique, monthly, Tournay, Belgium.

Every priest should subscribe for at least one, and if possible for more than one, of these or similar periodicals, so as to keep in touch with current theological literature and the latest laws and decisions.

3. DIVISION OF THE SUBJECT MATTER OF PASTORAL THEOLOGY.—The God-man, Jesus Christ, to whom all power has been given in Heaven and on earth, held and

still holds a three-fold office: (a) the office of priest, (b) the office of teacher, and (c) the office of ruler. Basing our division on this triple order we shall treat our matter in three parts.

(1) In the first we shall explain the pastoral duties which are imposed by the priesthood proper, *viz.:* the administration of the Sacraments, the celebration of the Mass, etc.

(2) In the second section we shall investigate the duties incumbent upon a pastor as teacher, *viz.:* preaching and catechising.

(3) The third section will be devoted to the government of parishes, *viz.:* the organization of congregations, the management of schools and societies, the building of churches, etc.

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A MANUAL OF PASTORAL THEOLOGY

PART ONE

THE SACRAMENTS

SECTION I

THE SACRAMENTS IN GENERAL

Nature of the Sacraments

1. The Sacraments are not simply religious rites, they are efficacious signs by which God infuses His grace into the soul. They work indeed *ex opere operato,*[1] but by means of a human action, which, performed by a priest, assumes a sort of divine character. Jesus Christ said: *"Pater meus . . . operatur et ego operor,"*[2] and the priest may justly say, *"Christus operatur et ego operor."* Here lies the secret of the priestly dignity, which surpasses that of kings and monarchs. For the valid administration of the Sacraments the sacerdotal character suffices, but for the worthy performance of them, *the priest must be in the state of grace.* Woe to him who, whilst his conscience accuses him of a mortal sin which has not been blotted out by sincere penance and contrition, dares to perform that sacramental action so eminently divine. To prevent such sacrileges, and to protect

1 Cfr. Pohle-Preuss, *The Sacraments,* Vol. I, pp. 122 sqq.

2 John V, 17.

the virtue of her ministers, the Church has enacted divers strict laws, e. g., the law of celibacy, the law of excommunication inflicted upon *"absolventes complicem"* or *"solicitantes in confessione,"* etc. Above all a priest is urged and commanded never to ascend the altar to celebrate Holy Mass *"in statu peccati mortalis."* He must first go to confession. Only absolute necessity, a real *"inopia confessarii,"* will excuse him, provided his heart is penetrated with a true and perfect contrition, and he resolves to seek a confessor at the earliest opportunity.[3] A priest who has charge of souls, and who therefore may be called upon at almost any time to administer a Sacrament, cannot be too careful in preserving his soul always in the state of grace. One of the best means to do this is weekly, or at least fortnightly, confession.

Administration of the Sacraments

2. The worthy and proper administration of the Sacraments, however, requires something more, *viz: observance of the rubrics.* The rubrics are wise laws issued by the Church to insure both a valid and a becoming accomplishment of the effect desired, according to the nature of each Sacrament. The New Code says: *"In Sacramentis conficiendis, administrandis ac suscipiendis accurate serventur ritus et caeremoniae quae in libris ritualibus ab Ecclesia probatis praecipiuntur."* (Can. 733, § 1). And St. Thomas: *"Firmiter tenendum est quod ordinationes ecclesiæ dirigantur secundum sapientiam Christi et propter hoc certum esse debet, ritus*

3 *"Sacerdos sibi conscius peccati mortalis, quantumvis se contritum existimet, sine praemissa sacramentali confessione Missam celebrare ne audeat; quodsi, deficiente copia confessarii et urgente necessitate, elicito tamen perfectae contritionis actu, celebraverit, quamprimum confiteatur." (C. I. C., Can. 807).*

quos ecclesia observat in sacramentis, esse convenientes." In and through the Sacraments, the supernatural life of the mystical body of Christ flows as through so many channels, so that it would be a great neglect on the part of the Church to leave their mode of administration in the hands of the individual priest. Ecclesiastical authority has minutely determined the rites and ceremonies to be followed. No doubt, the Holy Ghost, who rules and governs the Church, lends His inspiration to those whose duty it is to frame the laws of the sacred liturgy. No priest, therefore, should ever set aside these laws and substitute for the rubrics of the Church his own private notions. Lest this happen, let every one study beforehand the rites of the Sacrament which he is about to administer, and also read, at least once a year, the whole ritual and the rubrics of the Missal.

It is an act of charity to remind a brother priest of faults and mistakes in the sacred functions, provided this be done with caution, prudence, and in a friendly spirit. The eyes of Catholics, and oftentimes also of non-Catholics, are upon the priest when he officiates publicly at the altar. The Second Council of Baltimore therefore exhorts priests to be careful in their whole bearing: "*Dum sacramenta ministrant, verba distincte et articulatim pronuntientur; incessus, vultus, corporis motus, vocis modulatio, rei sanctissimae, quae agitur, conscientiam exprimant, et fideles ad firmam fidem devotionemque intimam excitent. Praeterea pro viribus et rerum adiunctis curent sacerdotes, ut nitida et decora sint, quae ad Sacramentorum dispensationem requiruntur.*" [4]

This last remark is not superfluous. Many fail in this regard, and scandalize the people. No parish or mis-

[4] *Conc. Pl. Balt. II*, tit. V, cap. I.

sion is so poor that it cannot keep the articles necessary for divine worship in a proper condition. A vestry-room in which there is neither order nor cleanliness is a disgrace to the pastor and betrays lack of faith and devotion.

3. Not only the priest who confers a Sacrament, but also the faithful who receive it, should avoid everything that is not in keeping with its sacred character. The priest, as the minister of the Sacraments and the custodian of the sanctuary, must bear in mind the warning of Holy Writ, *"Nolite dare sanctum canibus neque mittatis margaritas vestras ante porcos, ne forte conculcent eas pedibus suis et conversi disrumpant vos."* [5] The rules taught in moral theology must be carefully observed. The people should be well instructed as to what they must do to receive the Sacraments worthily. Not infrequently they know very little about this. Especially the requisites for the great Sacrament of reconciliation—Penance—such as contrition, a firm resolution of amendment, etc., cannot be explained and inculcated too often.

4. If you wish to reform a parish and lead your flock to the practice of virtue, you must see to it that they frequently receive the Sacraments of Penance and the Holy Eucharist. It may sometimes be hard to effect a change in the minds of the multitude, and it may require a great deal of patience on the part of the pastor, but this is no reason why he should feel discouraged. In the ordinary course of things growth is slow, but if steady, it will meet with success in the end. Let the ignorance, indifference, or malice of the people be ever so appalling, a zealous priest will not allow his ardor to abate, but find ways and means to lead his flock to a frequent and worthy reception of the Sacraments.

[5] Matth. VII, 6.

Among the best means for bringing about this result may be mentioned: public sermons explaining the importance and value of the Sacraments; private exhortations given to individuals in the confessional, especially during the Easter season; the establishment of societies; the solemn celebration of certain feasts, in particular the feast of the patron saint; and last, but not least, the Forty Hours' Adoration.

Obligation of Pastors to Administer the Sacraments

5. A priest who has charge of souls, either as pastor or as assistant, must be ready to administer a Sacrament to any member of his flock whenever there is a reasonable demand for it. A father who refused food to his hungry children would be charged with criminal cruelty. Is the crime of a priest who unjustly withholds that great spiritual food, the Sacraments, from a soul languishing for them, less abominable? We grant that sometimes people ask too much; for instance, scrupulous persons who desire to go to confession again and again under vain pretexts, or persons who are but slightly sick, yet beg to be anointed. In the following cases, however, a priest cannot deny, or even postpone, his ministration without grave fault:

(1) When called to a person who is in danger of death;

(2) When there is reason to fear that one may lose his life or become unconscious before he is able to make his confession;

(3) If one wishes to fulfill a commandment of the Church, *e. g.*, in the Paschal season;

(4) When a person is subject to severe temptations, which he can overcome only through the immediate reception of the Sacraments;

(5) When one is in a state of mortal sin which, if not removed at once, may lead to dire results;

(6) When there is a special feast, and one intends to receive Holy Communion out of devotion for the mystery or saint of the feast;

(7) When a person wishes to gain an indulgence, particularly that of a jubilee.

No matter what personal sacrifice must be made, in these and similar cases, a priest should never show unwillingness or reluctance, because it is apt to cause scandal.

Far worse would it be to refuse the Sacraments on account of the inability of the persons asking them to offer the usual *"iura stolae."* These fees or perquisites are a voluntary gift, wherefore the Fathers of the Second Plenary Council of Baltimore justly ordain: *"Edicimus, ne quid pro Sacramentorum administratione exigere, petere, aut pacisci quisquam audeat. Ea vero, quae pietatis studio post collatum baptisma vel matrimonium, eleemosynae nomine, a fidelibus sponte offeruntur, sacerdos, si velit, accipiat."* [6]

Pastoral Residence

6. A priest having charge of a parish is obliged by both divine and ecclesiastical law to stay at home, lest his parishioners be left without spiritual assistance at a time when they stand in particular need of it. The Council of Trent says: *"Episcopi inferiores quaevis beneficia ecclesiastica, personalem residentiam de iure, sive consuetudine exigentia in titulum sive commendam obtinentes, ab eorum ordinariis . . . opportunis iuris remediis residere cogantur: nullaque privilegia, seu indulta*

6 *Conc. Pl. Balt. II*, tit. V, cap. I.

perpetua de non residendo, aut de fructibus in absentia percipiendis suffragentur." [7] Of course, residence must be understood in a moral sense. A priest may absent himself from home for a short time, but he must make provision for emergencies. If he is absent for one day, he must leave word as to his whereabouts; if for several days, he must engage a substitute, who may be a neighboring priest; if for a week, and over Sunday, a special substitute must be appointed and permission obtained from the Ordinary. A priest who is absent during a considerable time of the year, is not entitled to his entire salary, but only to a *pro rata* share thereof.

Residence is twofold, *residentia materialis* and *residentia formalis*. The former means simply physical presence; the latter implies that a pastor works for his flock, and does the principal work, if he has an assistant. It is this *residentia formalis* that is understood by the law. Far from shutting himself up as a hermit in his cell, a parish priest should be in contact with his people, study their ways and customs, have an eye for their spiritual wants, and be freely accessible to them at all times. Not so much extraordinary work outside his parish, but the ordinary routine labor for those over whom the bishop has set him as ruler, is what a priest must have at heart.

The rules governing the parish priest's obligation of "*residentia*" are set forth in the new Code. They read as follows (can. 465):

§ 1. *Parochus obligatione tenetur residendi in domo paroeciali prope suam ecclesiam; loci tamen Ordinarius potest iusta de causa permittere ut alibi commoretur, dummodo domus ab ecclesia paroeciali non ita distet ut paroecialium perfunctio muncrum aliquid inde detrimenti capiat.*

[7] Sess. VI, *De Ref.*, c. II.

§ 2. Eidem abesse permittitur per duos ad summum intra annum menses sive continuos sive intermissos, nisi gravis causa, iudicio ipsius Ordinarii, vel diuturniorem absentiam requirat vel breviorem tantum permittat.

§ 3. Dies quibus parochus piis exercitiis vacat ad norman can. 126, non computantur, semel in anno, in duobus vacationum mensibus, de quibus in § 2.

§ 4. Sive continuum sive intermissum sit vacationum tempus, cum absentia ultra hebdomadam est duratura, parochus, praeter legitimam causam, habere debet Ordinarii scriptam licentiam et vicarium substitutum sui loco relinquere ab eodem Ordinario probandum; quod si parochus sit religiosus, indiget praeterea consensu Superioris et substitutus tum ab Ordinario tum a Superiore probari debet.

§ 5. Si parochus repentina et gravi de causa discedere atque ultra hebdomadam cogatur abesse, quamprimum per litteras Ordinarium commonefaciat ei indicans causam discessus et sacerdotem supplentem, eiusque stet mandatis.

§ 6. Etiam pro tempore brevioris absentiae parochus debet fidelium necessitatibus providere, maxime si id peculiaria rerum adiuncta postulent.

SECTION II

THE SACRAMENTS IN PARTICULAR

CHAPTER I

BAPTISM

Article I

THE SUBJECT OF BAPTISM

1. Who may and should be baptized? It is a Catholic dogma that Baptism is a Sacrament absolutely necessary for salvation, *"de necessitate medii,"* for there is no other means of being cleansed from original sin, with which every man is infected at his entrance into the world. Catholic parents, therefore, have the duty to bring their new-born infants to church as soon as possible after birth so that they may be baptized. It makes no difference whether the child is sick and feeble, or healthy and robust, because all babies are of a tender constitution, and a slight attack of sickness often induces death; if they die without having received the Sacrament of Regeneration, they will be excluded from Heaven. Under ordinary circumstances, parents should present their offspring for Baptism not later than a week or two after birth. Allowance must, of course, be made for those who live so far from church or station that it is almost impossible, especially during the winter season, to bring the children immediately. Real negligence, how-

ever, deserves a severe reprimand. The pastor occasionally in his sermons, and also in the instructions given to bridal couples before marriage, ought to call attention to this point, and show the importance of the obligation. The Code says (can. 770): *"Infantes quamprimum baptizentur; et parochi ac concionatores frequenter fideles de hac gravi eorum obligatione commoneant."*

Baptism of a Fetus

2. Great care must be taken with a *fetus* in case of *immature birth, miscarriage,* etc., or with a fetus which is alive in the mother's womb after the mother has died. Every live *foetus humanus* has a human soul, which, if not duly baptized, will be lost. Careless and ignorant people often throw the fetus away and let it perish. In such emergencies a skillful surgeon ought to be sent for at once. The blood that has issued from the mother's womb must be examined closely because the fetus is sometimes very small, only an inch or two in length. If the mother is dead, the child should be extracted by a post-mortem operation. As long as there is no sure sign of death, the fetus ought to be baptized, at least conditionally. If possible, the priest himself should attend to this; otherwise it may be done by the surgeon or midwife, provided they be Catholics and know how to baptize. A small fetus ought to be baptized by immersion, after the capsule in which it is enclosed has been opened.

All the points here mentioned must be well explained to those whose duty it is to look after these things. A priest having pastoral charge would load his conscience with guilt if he were to leave his people in total ignorance of such matters. In due time and season, with cir-

cumspection and discretion, the proper information must be given to all whom it concerns, *i. e.*, mothers, midwives, physicians, etc. Cases of the kind mentioned are apt to occur with young, newly married women who contract a fatal disease within a few months after their marriage. A miscarriage or the death of the mother, although it deprives the child of bodily life, need not deprive it of the life of the soul.[1] The Code says (can. 746): § 1. *Nemo in utero matris clausus baptizetur, donec probabilis spes sit ut rite editus baptizari possit.*

§ 2. *Si infans caput emiserit et periculum mortis immineat, baptizetur in capite; nec postea, si vivus evaserit, est iterum sub conditione baptizandus.*

§ 3. *Si aliud membrum emiserit, in illo, si periculum immineat, baptizetur sub conditione; at tunc, si natus vixerit, est rursus sub conditione baptizandus.*

§ 4. *Si mater praegnans mortua fuerit, fetus ab iis ad quos spectat extractus, si certo vivat, baptizetur absolute; si dubie, sub conditione.*

§ 5. *Fetus in utero baptizatus, post ortum denuo sub conditione baptizari debet.*

And in canon 747:

Curandum ut omnes fetus abortivi, quovis tempore editi, si certo vivant, baptizentur absolute; si dubie, sub conditione.

Baptism of Children of non-Catholic or Negligent Catholic Parents

3. A priest may be in doubt as to what to do when infants are offered for Baptism whose future Catholic up-

1 "*Quot foetus abortivos ex ignorantia obstetricum et matrum excipit latrina, quorum anima, si baptismo non fraudaretur, Deum in aeternum videret, et corpus, licet informe, esset decentius tumulandum. Sed quibus potissimum sub gravi culpa competit hanc repellere ignorantiam? nonne parochis?*" (Roncaglia.)

bringing is uncertain. May they be baptized, or is it proper to withhold Baptism from them? To answer this question, we must distinguish. Such an infant either is in imminent danger of death or he is not. In the first case, Baptism ought by all means to be conferred because the child has a right to it, since without Baptism he will be lost. The consent of the parents is not required, although it is advisable to obtain it.

If a priest has easy access to non-Catholic families he should give Baptism to a dying infant himself, otherwise he may induce Catholic lay persons, especially women, to confer private Baptism. Prudence, however, is necessary in such matters in order that odious remarks and scandal may be avoided.

When a child is not in imminent danger of death, the following rules should be followed:

a. If both parents are non-Catholics, the child cannot be baptized by a Catholic priest, except they give their consent and also promise to have the child raised in the Catholic religion, which promise must be sufficiently guaranteed (by a Catholic sponsor, etc.).

b. If both parents are, or, rather, should be, Catholics, but through malice object to the Baptism of their offspring, Baptism should be withheld.

c. If one of the parents (whether Catholic or not) objects, while the other is satisfied, the child should be baptized if there is reasonable hope that it will remain a Catholic.

d. When one of the parents is a negligent Catholic, and the other an infidel or Protestant, caution is necessary. However, if the Catholic party desires to have the child baptized and makes arrangements to secure a Catholic education, for instance, by appointing a good

Catholic as sponsor, it is hardly right to refuse Baptism. If no arrangements are made, and no guarantees are given, it will be better to wait, especially if the negligent Catholic parent himself has not made a request to have the child baptized, because in that case it is almost certain the child will not be reared a Catholic.

e. If non-Catholic children who have reached the age of discretion, themselves ask for Baptism, all the circumstances must be well weighed, *viz.*: their age, motive, home surroundings, etc.; if there is good reason to hope that they will persevere, they should be admitted to Baptism, and objection raised by the parents cannot form an obstacle.[2]

Instruction of Converts

4. Whilst the Baptism of infants must be hastened, it is different with adults. The Church insists that they shall not be baptized until they have been well tested and thoroughly instructed in the Catholic faith, morals, and discipline, so as to leave no reasonable doubt about their good intentions and determination to persevere. In the early ages of Christianity the discipline of the Church was very strict. Those who wished to join the body of the faithful had to submit to a regular catechumenate,

2. When Baptism is to be conferred or not conferred upon children born of non-Catholic parents is set forth in the Code as follows (can. 750 sq.):

§ 1. *Infans infidelium, etiam invitis parentibus, licite baptizatur, cum in eo versatur vitae discrimine, ut prudenter praevideatur moriturus, antequam usum rationis attingat.*

§ 2. *Extra mortis periculum, dummodo catholicae eius educationi cautum sit, licite baptizatur:*

1.° *Si parentes vel tutores, aut saltem unus eorum, consentiat.*

2.° *Si parentes, idest pater, mater, avus, avia, vel tutores desint, aut ius in eum amiserint, vel illud exercere nullo pacto queant.* (*Can. 750.*)

Circa baptismum infantium duorum haereticorum aut schismaticorum, aut duorum catholicorum qui in apostasiam vel haeresim vel schisma prolapsi sint, generatim serventur normae in superiore canone constitutae.

with kindness, love, and patience. Those who are able to read, or are versed in literature, may be given, besides the catechism, some suitable controversial books.

8. In dealing with a married person, the priest should carefully investigate the validity of the marriage. Here in the United States men and women frequently get divorced or marry divorced persons. When this or some other *"impedimentum dirimens"* exists, from which dispensation cannot be obtained, the party, as a rule, must be informed, even if the information should keep him from joining the Church. Again, an investigation ought to be made concerning those secret societies which come under the ecclesiastical ban. If the convert should happen to be a member of such a society, he must be urged to give up his membership before Baptism.

9. It sometimes happens that children born of Catholic parents, or the offspring of mixed marriages, are left without Baptism simply through the carelessness or ignorance of father or mother. When they arrive at the age of reason, they cannot be baptized before being instructed and expressing their own desire to receive Baptism. This instruction, however, need not to be so extensive as with adults, especially if there is a probability that they will be sent to a Catholic parochial school or to a catechetical class for the young.

Whenever a priest has to deal with a female catechumen, especially a young lady, he must be exceedingly prudent and careful to safeguard his own reputation. He should not allow her to come to the presbytery for instructions except in the company of a good Catholic woman.

10. After being duly instructed, the catechumen should be formally received into the Church. Those who come

from another denomination, in which they were baptized, should make a profession of faith, as laid down in the ritual, and thereupon be absolved from heresy and censures. This absolution takes place *in foro externo,* and in some dioceses a priest needs special faculties for it. Finally the converts are baptized conditionally and make a general confession, at the end of which they are absolved from all sin, again *sub conditione.*

Persons who unquestionably were never baptized before, may receive Baptism without any other formality, although a sort of confession (not however sacramental) may be previously requested, in order to detect certain obligations, for instance, of restitution, or to offer advice, for example, with regard to the avoidance of proximate occasions of sin, the extirpation of evil habits, the combating of temptations, etc. The rule to-day is almost invariably to rebaptize those who come from a Protestant sect, because there is just reason to doubt the validity of their former baptism. Still, an investigation should in each case be made, lest a priest become irregular by rebaptizing without sufficient reason.

Article II

THE MINISTER OF BAPTISM

1. The minister of Baptism is either ordinary, extraordinary, or a minister by necessity.

The ordinary minister of Baptism is the bishop for his whole diocese, and the parish priest or rector of a mission for the district assigned to him; for to baptize is a parochial function in the strict sense. The parish priest is the one in whose parish the parents of the child have

a domicile or, in the case of adults, in whose parish these adults have a domicile. A priest who baptizes a person, child or adult, that does not belong to his jurisdiction, is guilty of a grave fault, unless he has reason to presume that the *parochus proprius* consents. This applies also to our country, even though we have no parishes in the strict canonical sense. The Second Council of Baltimore says on this point: *"Hinc gravissima reprehensione digni sunt sacerdotes, qui infantes ab aliena sive paroecia sive dioecesi sibi oblatos temere baptizant, quum facile a proprio pastore baptizari potuissent. Abusum hunc . . . iterum damnamus ac prohibemus."* [4] The limits assigned by the bishop in dividing congregations must not be overstepped. Adults and infants who are regular inmates of orphan-houses, hospitals, and similar institutions that have a resident priest as chaplain, may, if the bishop has given quasi-parochial jurisdiction to such chaplain, be baptized by the latter in their own house or chapel.

2. The extraordinary minister of Baptism is the *deacon.* We say the extraordinary, because he is not allowed to confer Baptism unless he has been commissioned to do so by the bishop or the parish priest. Such a commission, however, cannot be granted except in case of grave necessity, for instance, if the rector of the congregation is sick or detained by urgent duties, or if the parties cannot wait or be expected to come back soon. A deacon who has been duly commissioned may baptize solemnly, *viz.:* with all the ceremonies as found in the Ritual.

The Code (can. 738) says:

§ 1. *Minister ordinarius baptismi sollemnis est sacerdos; sed eius collatio reservatur parocho vel alii sacerdoti*

[4] *Conc. Pl. Balt. II,* n. 227.

de eiusdem parochi vel Ordinarii loci licentia, quae in casu necessitatis legitime praesumitur.

§ 2. *Etiam peregrinus a parocho proprio in sua paroecia sollemniter baptizetur, si id facile et sine mora fieri potest; secus peregrinum quilibet parochus in suo territorio potest sollemniter baptizare.*

And in canon 739:

In alieno territorio nemini licet, sine debita licentia, baptismum sollemnem conferre ne sui quidem loci incolis.

And in canon 741:

Extraordinarius baptismi sollemnis minister est diaconus; qui tamen sua potestate ne utatur sine loci Odinarii vel parochi licentia, iusta de causa concedenda, quae, ubi necessitas urgeat, legitime praesumitur.

We may add a few remarks made by Rev. Chas. Augustine in his Commentary on the new Code (Vol. VI, pp. 38 sqq.):

"The ordinary minister, canon 738 says, is the priest, with regard to solemn Baptism. The reason is that by virtue of ordination the priest has received the power to confer this Sacrament.

"But, continues the text, the right of baptizing is reserved to the pastor or another priest commissioned either by him or by the local Ordinary. . . . The Roman Congregations have insisted that Ordinaries should but rarely and only for urgent reasons give permission to priests who are not pastors to baptize because this is a strictly parochial right. Yet our canon says that in case of necessity permission may be presumed. A case of necessity—not convenience or friendship or relationship—would exist if a child were ill, if a priest visited a mission only at long intervals, if the distance from the parish house amounted to several miles, etc. But attention must be drawn to

canon 463, § 3, concerning the duty of refunding the stole fee.

"§ 2 concerns the case of *peregrini, i. e.,* persons who reside outside their own domicile or quasi-domicile, without, however, having given it up. Such a person should be solemnly baptized by his own pastor in his own parish, if it can be easily and conveniently done; if not, any other pastor may solemnly baptize such a *peregrinus* in his own parochial district. If the *peregrinus* is a baby, the domicile or quasi-domicile of the father, or, in case of an illegitimate or posthumous child, that of the mother is decisive. Hence a child born outside the parish in which his father or mother have their domicile or quasi-domicile, should be brought to the pastor or the father's or mother's parish, but only if it can be done easily and without delay. . . .

"The deacon is the extraordinary minister of solemn Baptism. . . . Hence a deacon, by virtue of his ordination, may employ all the ceremonies and rites prescribed for the administration of Baptism by the Roman Ritual. However, as ecclesiastical legislation has reserved this right to the pastor, the deacon is not the ordinary minister of the Sacrament of Baptism, but needs the permission of the Ordinary in whose diocese, or of the pastor in whose parish, he wishes to baptize. In case of necessity this permission need not be asked for."

3. In the absence of the ordinary and the extraordinary ministers (bishop, priest, deacon), any person, Catholic or non-Catholic, male or female, may baptize privately those who are in imminent danger of death. If the priest, however, after having received notice, could hurry to the place where the dying person lives and get there in time, he ought to do so. Parents must not baptize their own infants if somebody else is available.

It is proper to remind the people once in a while of the obligation of conferring private Baptism in cases of urgent necessity and also to teach them the right method of baptizing. Those persons in particular should be well instructed by the pastor, whose very profession compels them now and then to confer private Baptism, *e. g.*, midwives, nurses, and physicians. *"Curent sacerdotes ut omnes fideles, praesertim medici, nutrices, et obstetrices, privati baptismi conferendi modum rite calleant."* [5]

Article III

REQUISITES FOR BAPTISM

1. It is important that, in administering a Sacrament absolutely necessary for salvation, nothing be omitted which is required *iure divino* for its validity. The matter and form must be those which Christ Himself has established. In solemn Baptism those laws or rubrics must be observed which the Church, guided by the wisdom of the Holy Ghost, has introduced, and which the Roman Ritual, the only ritual approved for this country, contains. *"Caeremonias, quae in Baptismo administrando ad maiorem pompam ac solemnitatem faciunt, Ecclesia sapienti consilio invenit, ac magno semper in honore habuit. Hinc eas in solemni, quem vocant, Baptismo omittere, resecare, mutilare, praepostero ordine adhibere aut in alias immutare, nefas est."* [6]

2. The *materia valida remota* of the Sacrament of Baptism is natural water, such as rain water, water found in rivers, wells, ponds, lakes, etc.; the *materia proxima* is the act of ablution with water; we say ablution, for the

5 *Conc. Pl. Balt. II*, n. 228. 6 *Ibid.*, n. 235.

recipient must actually be washed, either as to the whole body, by immersion, or on the head alone, by infusion. If the water does not touch the head, but an inferior part, *e. g.*, the breast, feet, etc., or if it does not touch the skin, or, finally, if but a few drops of water fall on the head, so that the procedure could not properly be called an ablution, the sacramental effect would at least be doubtful. At the same time that the water is applied, the form must be pronounced exactly in this way: *"Ego te baptizo in nomine Patris et Filii et Spiritus Sancti."* Whenever this form is expressed in the vernacular, care must be taken not to use words or versions which would render the effect questionable. Thus in English the pronoun "I" is absolutely necessary. The words "I christen" should not be used instead of "I baptize."

Finally, the person who baptizes must have the intention of performing a sacramental action, or, as theologians express it, *"intentio faciendi quod facit Ecclesia."* Lay people, however, who seriously desire to confer private Baptism, need not trouble themselves about the proper intention, because their very action is a proof and guarantee of that intention.

Baptismal Water

3. Whenever solemn Baptism is administered, the water used must have been consecrated. This consecration or blessing ought to take place twice a year, on Holy Saturday and on the vigil of Pentecost. The custom formerly prevailing in this country, of blessing the baptismal water once a year, on the eve of Easter, has been condemned as an abuse. [7]

[7] *S. R. C., interrogata de consuetudine, etc., respondet: "Parochus fontem baptismalem bis in anno, sabbatis nimirum diebus Paschae et Pentecostes benedicere debere et consuetudinem in contrarium velut abusum et rubricis contrariam esse eliminandam."*

The water, after being blessed, should be kept within the church in the *baptismal font*. This font may be made of any material, but the bowl which contains the water must be impervious and hard. There should really be two bowls,—one to preserve the water, the other to receive the ablution after Baptism. Where only one bowl is available, the water flowing from the child's head must be caught up in a clean vessel and poured into the sacrarium, not back into the font.

The place for the font should be somewhat conspicuous and not in the sacristy or in a dark corner below the staircase. It is proper to have a small railing around it, in order to keep the whole compartment clean and neat. Stubs of candles, stray matches, dirty pieces of linen lying about make a bad impression.

The rubrics prescribe that the baptismal font must be well closed and locked, except when in actual use. The key should be kept in the rectory in the same way as the tabernacle key. If the baptismal water should give out, or become unfit in the course of the year, it should be renewed at once, and the priest is directed to use the long formula specially set apart for this purpose in the Ritual.

The Roman Ritual has also a very short formula for the blessing of baptismal water, granted as a special privilege to missionaries. This short formula, however, cannot be used except in urgent cases.

In outlying missions, which have no resident priest, the baptismal water should be procured from the church at which the pastor resides, and a sufficient quantity should always be kept either in a font or in a well-closed jar. If the water is kept in a jar, the vessel must be removed to a warm place during the winter season, lest the contents freeze. If a priest gives private Baptism, in case of urgent need and outside the church, he may use either con-

secrated water or common water which has not been blessed. Laics and clerics in orders inferior to deaconship are not allowed to use water that has been consecrated.

The Holy Oils

4. The *holy oils* used in solemn Baptism are the *oleum catechumenorum* and the chrism. Both must be blessed by the bishop on Holy Thursday. It is a grave abuse to use the old oils if new ones can be obtained. Every pastor should procure the holy oils in time at the cathedral or whatever place is assigned for their distribution. They are needed on Holy Saturday for the blessing of the water. Should it be impossible to obtain them on that day, then the blessing of the baptismal water must be performed with the old oils and the new oils taken for the blessing on the vigil of Pentecost.

The holy oils should be preserved in vessels of either gold or silver, specially made for that purpose. Tin, aluminum, etc., may be used, but no oxidizable material. Letters ought to be placed on the outside of these vessels to prevent mistakes which may render the Sacrament doubtful. The proper place in which to keep such vessels is in the church, either near the altar, in the sanctuary, or in the sacristy. It is forbidden to place the holy oils in the tabernacle with the Sacred Host.[8]

5. The *salt* blessed for Baptism should be fine or pow-

8 § 1. *Sacra olea quae quibusdam Sacramentis administrandis inserviunt, debent esse ab Episcopo benedicta feria V in Coena Domini proxime superiore neque adhibeantur vetera, nisi necessitas urgeat.*

§ 2. *Mox deficienti oleo benedicto aliud oleum de olivis non benedictum adiiciatur, etiam itero, minore tamen copia.* (Can. 734).

Parochus olea sacra a suo Ordinario petere debet et in ecclesia in tuta ac decenti custodia sub clavi diligenter asservare; nec ea domi retineat, nisi propter necessitatem aliamve rationabilem causam, accedente Ordinarii licentia. (Can. 735).

dered table salt, that will not be distasteful to the infant when put upon the tongue. Once blessed, it cannot be used for any other purpose, not even *ad faciendam aquam benedictam,* but may be preserved for future baptisms. The salt with the baptismal utensils ought to be kept in a locked drawer or box near the font.

6. The other requisites for the administration of Baptism are the following: A vessel in the form of a shell, made of metal, to dip the water from the font and pour it over the head of the *baptizandus;* a few pieces of cotton to wipe off the oil; a towel to wipe off the drops of water remaining on the head; two stoles, one purple, the other white; a white sheet in the shape, for instance, of a handkerchief, made of linen, which is placed on the head after Baptism; a blessed candle to be held by the sponsors.

Article IV

THE CEREMONIES OF SOLEMN BAPTISM

1. *Solemn Baptism* means Baptism conferred with all the ceremonies which the Church has introduced, according to the formula found in the Ritual. These ceremonies have been added in order to lend a greater splendor to the rite and to make a deeper impression on the faithful. They have an effect similar to the Sacrament itself, not *ex opere operato,* however, but *ex opere operantis,* just like other sacramentals. There is a mystical meaning in them; they symbolize the graces which the Sacrament imparts. A fuller explanation of them may be found in liturgical authors. We shall dwell only on those practical points which Pastoral Theology calls for.

2. *Where should solemn Baptism be conferred?* Ac-

cording to a strict ecclesiastical precept, solemn Baptism can be licitly administered only in church and at the baptismal font. The Roman Ritual says: *"Proprius Baptismi administrandi locus est ecclesia, in qua sit fons baptismalis, vel certe baptisterium prope ecclesiam. Itaque necessitate excepta, in privatis locis nemo baptizari debet."* [9] St. Alphonsus says: *"Mortale est, sine necessitate baptizare extra ecclesiam."* In missionary countries, such as ours in part yet is, this rule has been somewhat relaxed. When a priest, with the permission of the bishop, offers the Holy Sacrifice of the Mass in a private house, he is *eo ipso* authorized to baptize solemnly on the same occasion, provided all the requisites for solemn Baptism (*i. e.*, blessed water, holy oils, etc.) are at hand. Again, if people live at a very long distance from any church (fifteen, twenty, or more miles) and if on account of bad roads, etc., it is impossible for them to come to church with the new-born infant within a reasonable time (perhaps not for a whole season), the priest may go to the private house of the family and there confer solemn Baptism.[10] Cases of the latter kind are now, it seems, rare in most of our dioceses.

Finally, if a priest administers private Baptism (in danger of death) he ought to add at once the three ceremonies following the ablution, namely, anointing with chrism, and offering the white garment and the lighted candle. All other ceremonies must be omitted and supplied afterwards at the font, if the sick infant or adult survives. [11]

9 *Rit. Rom.*, tit. II, c. I, n. 28 sq.

10 *Conc. Pl. Balt. II*, n. 237.

11 *Proprius baptismi sollemnis administrandi locus est baptisterium in ecclesia vel oratorio publico.* (*Can.* 773.) "The proper place for administering solemn baptism is the baptistery of a church or public oratory. The sacristy is not the proper place, unless there be a reasonable cause for using it. This cause must be submitted to the Ordinary. A valid reason would be repair work going on in church, and,

Sponsors and Their Qualifications

3. For solemn Baptism *sponsors* are required, and even at the occasion of a private Baptism, it is at least advisable to employ a sponsor if possible.

§ 1. *Ex vetustissimo Ecclesiae more nemo sollemniter baptizetur, nisi suum habeat, quatenus fieri possit, patrinum.*

§ 2. *Etiam in baptismo privato patrinus, si facile haberi queat, adhibeatur; si non interfuerit, adhibeatur in supplendis baptismi caeremoniis, sed hoc in casu nullam contrahit spiritualem cognationem.* (Can. 762.)

Not every person is qualified to act as sponsor. The following are excluded from the office: (a) All infidels, heretics, apostates, and those who are excommunicated. (b) All who are known to be members of secret societies forbidden by the Church, such as Freemasons, Odd Fellows, etc. (c) All public sinners whose life is a scandal to others; for instance, those who live in an illegal marriage, etc. (d) Young persons who have not yet reached the age of fourteen. (e) Parents for their own children. (f) Religious of both sexes. (g) Clerics in major orders, unless they have obtained permission from their Ordinary.

One sponsor suffices; two may be chosen, but they must be of different sex: and never more than two. *"Patrinus unus tantum, licet diversi sexus a baptizando, vel ad summum unus et una adhibeantur."* [12]

Catholics who have not attended to their Easter duty

we believe, coldness of the church on a winter day, when the whole church cannot be heated on account of a baptism occurring on a week-day. Solemn baptism may not be administered in the private oratories of private persons. Neither are semi-public oratories, for instance, Sisters' chapels or hospital oratories, the proper place to baptize, because the text plainly says 'public oratories.'" (Augustine, *Commentary*, Vol. IV, p. 87 sq.).

12 *C. I. C.*, can. 764.

may be admitted as sponsors, if the fact is not publicly known, and they have not ceased to attend church altogether.

The priest is obliged to inquire beforehand who the sponsors are, and whether they are such as the canons permit. *"Parochus antequam ad baptizandum accedat, ab iis, ad quos spectat, exquirat diligenter, quem vel quos susceptores seu patrinos elegerint, . . . ne plures quam liceat, aut indignos, aut ineptos admittat."* [13] Should it be necessary to refuse a sponsor chosen by the parents, on account of unworthiness or ineptitude, it ought to be done with all kindness, at least if the people do not know any better. If one of the two sponsors is a good Catholic, you may let this one hold or touch the infant at the moment of Baptism, and allow the other to be present merely as a witness, without telling him that he cannot act as sponsor. If there is only one, or if both are unfit, request some good Catholic person (sexton, housekeeper, etc.) to hold the child, and let the sponsors chosen by the parents simply stand by.

The sponsor must hold the child at the moment of ablution, or at least lay his hand upon the infant's body. This physical touch alone will give him or her the title of *patrinus* or *matrina* in the canonical sense. A spiritual relationship arises between the sponsor and the child, which is an impediment to marriage. If the parents die or neglect to give the child a Catholic education, the duty to do so falls to the lot of the godfather or godmother. The priest ought to remind the sponsors of this at the close of the baptismal rite.

The new Code has two canons (765 and 766) which set forth the qualifications required for legal and licit sponsorship.

13 *Rit. Rom.*, tit. II, c. 1, n. 22.

Ut quis sit patrinus, oportet:

1.° *Sit baptizatus, rationis usum assecutus et intentionem habeat id munus gerendi;*

2.° *Ad nullam pertineat haereticam aut schismaticam sectam, nec sententia condemnatoria vel declaratoria sit excommunicatus aut infamis infamia iuris aut exclusus ab actibus legitimis, nec sit clericus depositus vel degradatus;*

3.° *Nec sit pater vel coniux baptizandi;*

4.° *Ab ipso baptizando eiusve parentibus vel tutoribus aut, his deficientibus, a ministro sit designatus;*

5.° *Baptizandum in actu baptismi per se vel per procuratorem physice teneat aut tangat vel statim levet seu suscipiat de sacro fonte aut de manibus baptizantis.*

Canon 766 ordains:

Ut autem quis licite patrinus admittatur, oportet:

1.° *Decimum quartum suae aetatis annum attigerit, nisi aliud iusta de causa ministro videatur;*

2.° *Non sit propter notorium delictum excommunicatus vel exclusus ab actibus legitimis vel infamis infamia iuris, quin tamen sententia intercesserit, nec sit interdictus aut alias publice criminosus vel infamis infamia facti;*

3.° *Fidei rudimenta noverit;*

4.° *In nulla religione sit novitius vel professus, nisi necessitas urgeat et expressa habeatur venia Superioris saltem localis;*

5.° *In sacris ordinibus non sit constitutus, nisi accedat expressa Ordinarii proprii licentia.*

Canon 769 says:

Patrinorum est, ex suscepto munere, spiritualem filium perpetuo sibi commendatum habere, atque in iis quae ad christianae vitae institutionem spectant, curare diligenter ut ille talem in tota vita se praebeat, qualem futurum sollemni caeremonia spoponderunt.

Formula of Baptism

4. Before you commence to baptize, first inquire: Has the child received private Baptism because of danger of death, and if so, by whom? If that Baptism was valid, you must supply only the ceremonies; if it was doubtful, as is usual, it must be reiterated *sub conditione*. Again, ask the parties whether they are of your parish. If not, dismiss them kindly, unless you have reason to presume that the *parochus proprius* is satisfied. Finally ask for the name they intend to give the infant. The Roman Ritual remarks: *"Sacerdos curet, ne obscoena, fabulosa, aut ridicula, vel inanium deorum, vel impiorum ethnicorum hominum nomina imponantur, sed potius, quatenus fieri potest, Sanctorum, quorum exemplis fideles ad pie vivendum excitentur, et patrociniis protegantur."* [14] Names taken from heathen mythology (Diana, Apollo), names of heresiarchs (Luther, Calvin), and names of national heroes (George Washington, Abraham Lincoln, Grover Cleveland) are unsuitable for a Catholic child. Old Testament names (Hiram, Solomon, Rebecca) are less becoming. There are plenty of Christian saints; why not choose a name from their number? Whenever people offer a name in a shortened or corrupted form, *e. g.*, Bob, Dick, Mollie, baptize the child by the correct and full name, Robert, Richard, Mary. (A list of Christian names, giving also the abbreviated or corrupted forms of such names, can be found in the *American Ecclesiastical Review*, Vol. XVIII, page 243.)

5. The Roman Ritual contains two distinct formulas for solemn Baptism: one for infants, the other for adults. Only those who have not yet reached the age of reason should be baptized according to the *Ordo baptismi par-*

14 *Rit. Rom.*, tit. II, c. 2, n. 54.

vulorum. All who have come to the years of discretion, as children of seven and sometimes even of six or five years, must be baptized according to the *Ordo baptismi adultorum.*

Formerly the Holy See granted a special privilege to bishops and priests throughout the whole United States by which they were allowed to employ the formula for infants also for the Baptism of adults. There is no longer need of a special faculty because the New Code of Canon Law has given discretionary power in this regard to all Ordinaries. *"Loci Ordinarius potest gravi et rationabili de causa indulgere ut caeremoniae praescriptae pro baptismo infantium adhibeantur in baptismo adultorum."* [15]

The longer formula is more solemn and more impressive, and it is advisable to use it if it can be done conveniently, at least if the adult *baptizandus* is satisfied, and there is a concourse of people witnessing the act.

Should the ceremonies for one reason or another have been omitted at the time the Sacrament of Baptism was conferred, they must be supplied afterwards, even though a long time has intervened.

The formula for infants is used if the subject was validly baptized in infancy and was raised a Catholic; if he was baptized in a Protestant sect, though validly, while yet an infant, the formula for adults must be employed. The same rule applies when a Baptism conferred in infancy is doubtful.

The questions addressed to the sponsors, or with adults to the *baptizandus* himself, must be put in Latin, but it is permitted to repeat them in the vernacular according to an approved version, as contained, for instance, in our "Excerpta" or small edition of the Ritual.[16]

15 *C. I. C.*, can. 755, § 2.

16 Cfr. Sabetti, *Theol. Mor.*, n. 666.

If there are more than one to be baptized, the priest is allowed to say the prayers only once, *"in numero plurali,"* but the Baptism itself, that is, the ablution or pouring of the water on the head, must be performed separately for each one; likewise all unctions with the holy oil, the offering of the white garment and of the candle, the putting of the salt upon the tongue, and several other of the ceremonies must be applied *"singula singulis."*

Registration of Baptisms

6. The rector of a parish is bound to keep an exact account of all Baptisms conferred in his church. This is necessary to prove the fact that Baptism has been conferred, and to trace the spiritual relationship. The following data should be duly registered, *viz.:* The name of the infant, the name of the father, the maiden name of the mother, the names of the sponsors, the date of birth, the date of Baptism, and the name of the priest who performed the rite. If the child is of illegitimate birth, this circumstance should be mentioned, If the child had previously received private Baptism validly, and only the ceremonies were supplied, the name of the person who administered private Baptism should be added.

§ 1. *Parochi debent nomina baptizatorum, mentiene facta de ministro, parentibus ae patrinis, de loco ac die collati baptismi in baptismali libro sedulo et sine ulla mora reerre.*

§ 2. Ubi vere de illegitimis filiis agatum, matris nomen est inserendum, si publice ejus maternitas constet, vel ipsa sponte sua scripto vel coram duobus testibus id petat; item nomen patris, dummodo ipse sponte sua a parocho vel scripto vel coram duobus testious id requirat, vel ex publice authentico documento sit notus; in ceteris casibus inscribatur natus tamquam filius patris ignoti vel ignotorum parentum. (can. 777)

With regard to the term "illegitimi" an explanation has been given by the Roman Congregation (*Acta Apostolicae Sedis,* Vol. XIV, p. 528).

The question has been proposed: *"An verbum 'illegitimi' canonis 777, § 2, omnes omni comprehendat illegitime natos, etiam adulterinos, sacrilegos, cetereosque spurios, ita ut liceat parentum ipsorum cognomina inscribere in adnotatione collati baptismi."*

The answer was: *"Nomina parentum ita inserenda esse, ut omnis inaniae vitetur occasio: in casibus vero particularibus recurrendum esse ad S. C. Concilii."*

If the pastor himself has not conferred the Baptism, nor another priest in his presence, then the one who acted as minister must notify the pastor of this act of his at his earliest convenience.

Si baptismus nec a proprio parocho nec eo praesente administratus fuerit, minister de ipso collato quamprimun proprium ratione domicilii parochum baptizati certiorem reddat. (Can. 778)

Another canon says that in the baptismal register a note must be added alongside the names recorded therein referring to the confirmation of the person, or to the marriage contracted by such person, or his receiving of the order of subdeaconship, or his religious profession. Sufficient space, therefore, should be left in the baptismal register for such notations.

In libro baptizatorum adnotetur quoque si baptizatus confirmationem receperit, matrimonium contraxerit, salvo praescripto can. 1077, aut sacrum subdiaconatus ordinem susceperit, vel professionem sollemnem emiserit, eaeque adnotationes in documenta accepti baptismatis semper referantur . . . (can. 470, § 2).

The proper language in which to make the entries is the Latin, not the vernacular. The books should be care-

fully preserved in a safe place. When a priest has to attend several missions, each having a church where Baptisms are conferred, he ought to have a separate register for each mission.[17]

7. In connection with Baptism we may add a few words about the special *blessing given to mothers after childbirth,* the so-called *churching.* The Second Council of Baltimore says: *"Pium illum ritum ac morem, qui apud christianas mulieres a partu recentes dudum invaluit, a nostris vero persaepe negligitur, ascendendi ad ecclesiam ad gratias agendas et benedictionem petendam, commendent animarum pastores eiusque originem et causas, data occasione, explicent."*[18] Though it is not a matter of strict obligation, but merely of counsel, no Catholic mother should neglect this blessing or sacramental. Her first walk, indeed, after her recovery should be to the church to thank God and implore His help in the rearing of the new-born child. This blessing cannot be given to the mother of an illegitimate child, nor outside the church, except in a house in which, with the Ordinary's permission, Mass is said.

17 § 1. *Parochi debent nomina baptizatorum, mentione facta de ministro, parentibus ac patrinis, de loco ac die collati baptismi, in baptismali libro sedulo et sine ulla mora referre.*

§ 2. *Ubi vero de illegitimis filiis agatur, matris nomen est inserendum, si publice eius maternitas constet, vel ipsa sponte sua scripto vel coram duobus testibus id petat; item nomen patris, dummodo ipse sponte sua a parocho vel scripto vel coram duobus testibus id requirat, vel ex publico authentico documento sit notus; in ceteris casibus inscribatur natus tamquam filius patris ignoti vel ignotorum parentum.* (Can. 777). If the pastor himself has not conferred the Baptism, nor another priest in his presence, the one who acted as minister must notify the pastor at his earliest convenience: *Si baptismus nec a proprio parocho nec eo praesente administratus fuerit, minister de ipso collato quamprimum proprium ratione domicilii parochum baptizati certiorem reddat.* (Can. 778).

18 *Conc. Pl. Balt. II,* n. 245.

CHAPTER II

CONFIRMATION

Nature and Object

1. It is a Catholic dogma that Confirmation is a Sacrament instituted by Jesus Christ to strengthen the soul that it may offer a more powerful resistance to the various assaults with which faith and virtue meet as long as we live in this world. The Roman Catechism says: *"Sed ab eo nomen rei impositum est, quod huius sacramenti virtute Deus in nobis id confirmat, quod baptismo operari coepit hominesque ad christianae soliditatis perfectionem adducit."* [1] By Baptism one becomes a member of Christ; the confirmed is called a soldier of Christ. The former is obliged to work out his own salvation, the latter shall also contribute, as far as is in his power, to propagate God's kingdom, or at least endeavor to be an ornament to the Church, and win for her the esteem and favor of those outside her fold. St. Thomas expresses the same thought as follows: *"In baptismo accipit homo potestatem ad ea agenda, quae ad propriam pertinent salutem, prout secundum seipsum vivit, sed in confirmatione accipit homo potestatem ad agendum ea, quae pertinent ad pugnam spiritualem contra hostes fidei."* [2]

2. Is Confirmation necessary for salvation? It is not necessary *necessitate medii.* A person could attain to

1 *Cat. Rom.,* P. II, c. III. 2 St. Thomas, *S. Theol.*

eternal beatitude without it, yet its absence would always constitute a notable defect, even in Heaven. Moreover, persons who are of the required age are bound by a positive precept, both divine and ecclesiastical, to receive this Sacrament if they have an opportunity. Benedict XIV remarks: *"Certum est adulta iam aetate homines vel in re vel saltem in voto debere necessitate praecepti confirmari, quod etiam inter Dei praecepta annumeratur aut cum bellum contra fideles infertur vel cum daemonis fraude de religione anxii solicitique graviter iactamur vel tandem quum in ultimum vitae discrimen adducimur. Tunc autem ecclesiae praeceptum dicitur, cum quis rationis usu praeditus si episcopus huius sacramenti minister praesto sit nulla legitima causa ad illud suscipiendum impediatur. Itaque ferme universe theologi sentiunt et eos gravi labe inquinari testantur, qui ob contemptum vel oscitantem socordiam animam istius sacramenti gratia muniri praetermittant."* [3] Especially in our days and in our country this Sacrament is greatly needed, because the dangers threatening faith and virtue are constantly on the increase. We are at present in a condition similar to, if not worse than, that in which the early Christians were in the days of the Apostles, and we know from Holy Scripture how eager and careful they were to receive this great Sacrament of the Holy Ghost. It is, therefore, the duty of all pastors of souls to watch, lest any of those committed to their charge be left without Confirmation. In some dioceses the bishop himself is wont to appoint the places where, and the time when, he will confirm; in others, he leaves it to the local parish priests to invite him when they are ready. In the latter case the priest is in duty bound not to wait too

[3] Benedict XIV, *Instit.*

long. As a rule Confirmation should be given in small congregations every third year, in large parishes every second year, and, if they are very large, every year. The pastor should admonish all parents to send their children, and announce that, if there be any amongst the older people who, perchance, have not yet been confirmed, they should present themselves. Sometimes adults feel ashamed to do so; it is the priest's duty to see them personally and urge them to procure for themselves the grace of this Sacrament.

Requisites for Confirmation

3. Though Confirmation may, strictly speaking, be received by any one who is validly baptized, infants included, custom in this country requires that only those be presented to the bishop who have been admitted to First Communion. Never should a child of less than seven years be presented. *"Statuimus confirmationis sacramentum administrandum esse nemini minori septennio, nisi ob peculiares rationes, v. g. in mortis periculo."* [4]

The *confirmandi* should prepare themselves well by going to confession and, if possible, receiving Holy Communion in the morning, because the Sacrament of Confirmation is a *"sacramentum vivorum,"* to be administered only to those who are in the state of grace.

4. Besides this immediate there is required also a remote preparation. The candidates must be well versed in Christian doctrine. They should know the whole catechism and the principal parts of Bible history. In this country bishops frequently examine the *confirmandi* themselves, at least in small congregations where there is no parochial school.

[4] *Conc. Pl. Balt. II*, n. 252.

When Confirmation is given to children not long after their First Communion, it may be enough to review in a few lessons the matter treated before and a more exhaustive explanation of those points which concern the Sacrament of Confirmation in particular. With adults and especially old people you ought to be lenient, particularly if they are illiterate. All they need to know are the principal dogmas and moral precepts, the ordinary prayers, and the substance of the doctrine bearing on the Sacrament they are about to receive.

5. For Confirmation sponsors are required. Only a practical Catholic who has been confirmed himself may be chosen for this office. Parents may not act as sponsors for their children, nor husbands for their wives, or *vice versa.* The sponsor must be of the same sex as the candidate. The rule is that only one sponsor is chosen, and that each *confirmandus* has his own separate sponsor. In some dioceses, however, it is customary to let one or two persons act as sponsors for the whole class, a man for the male, and a woman for the female contingent. This custom is rather *contra rubricas,* but as long as the bishop is satisfied with the arrangement, a priest may follow this custom.

The *confirmandi* should have a card or ticket, on which their own full name and the name of the sponsor are written in distinct letters. This card they should hold in their hands when they kneel at the railing or throne. The priest assisting the bishop will gather up these cards, and a record with the names with other data should be kept either in a special book or in the baptismal register.[5]

5 *Ex vetustissimo Ecclesiae more, ut in baptismo, ita etiam in confirmatione adhibendus est patrinus, si haberi possit.* (Can. 793).

§ 1. *Patrinus unum tantum confirmandum aut duos praesentet, nisi aliud iusta de causa ministro videatur.*

Nomina ministri, confirmatorum, parentum et patrinorum, diem ac locum confirmationis parochus inscribat in peculiari libro praeter adnotationem in libro baptizatorum de qua in can. 470, § 2. (Can. 798).

6. The day on which the Sacrament of Confirmation is administered should be a festival day for the whole congregation. Not only the candidates, but also the rest of the people attending the service in church should wear their holiday attire. The bishop, upon his arrival, should be received with the external pomp due to his rank (societies turning out with flags and banners). The local pastor ought to see to it that arrangements to this effect are made in time, and also in his own house should make things as comfortable for the bishop as circumstances permit.

§ 2. *Unus quoque pro singulis confirmandis sit patrinus.* (Can. 794).

Regarding the qualifications of sponsors at Confirmation, two canons of the Code (795 and 796) ought to be kept in mind.

Ut quis sit patrinus, oportet:

1.° *Sit ipse quoque confirmatus, rationis usum assecutus et intentionem habeat id munus gerendi;*

2.° *Nulli haereticae aut schismaticae sectae sit adscriptus, nec ulla ex poenis de quibus in can.* 765, n. 2 *per sententiam declaratoriam aut condemnatoriam notatus;*

3.° *Non sit pater, mater, coniux confirmandi;*

4.° *A confirmando eiusve parentibus vel tutoribus, vel si hi deficiant aut renuant, a ministro vel a parocho sit designatus;*

5.° *Confirmandum in ipso confirmationis actu per se vel per procuratorem physice tangat.* (Can. 795)

Ut quis licite ad patrini munus admittatur, oportet:

1.° *Sit alius a patrino baptismi, nisi rationabilis causa, iudicio ministri, aliud suadeat, aut statim post baptismum legitime confirmatio conferatur;*

2.° *Sit eiusdem sexus ac confirmandus, nisi aliud ministro in casibus particularibus ex rationabili causa videatur;*

3.° *Serventur praeterea praescripta can. 766.* (Can. 797)

CHAPTER III

THE HOLY EUCHARIST

Article I

GENERAL REMARKS

The Holy Eucharist the Centre of Catholic Worship

1. The Holy Eucharist constitutes the very centre of the Catholic liturgy. It is, as it were, the focus, in which the rays of public and private worship meet, and from which all devotion amongst the faithful receives its life and power, its odor and sweetness. Without the Eucharistic Sacrifice we should have no priesthood, no real or true religion, such as God demands. By religion man is lifted up to God, and God lowers Himself down to man; thus a sacred bond between the Creator and the creature is formed. Do you wish to have an apt symbol of this mystical union,—a means which at once attaches the human heart and soul to the Heart of the Lord and Father in Heaven? You cannot find a better one than the Eucharist. This Holy of Holies is both a Sacrifice and a Sacrament. As a Sacrifice it is a gift offered to the Blessed Trinity; as a Sacrament it is a fountain of grace which the goodness and mercy of God allows to flow upon us in great abundance, so that we may participate in that love which is the very essence of the Deity, and which reigns supreme between the Father, the Son, and the Holy Ghost. Compared with the Eucharist, the

other Sacraments are but lesser channels of grace. In the Eucharist we have the very life-spring of grace. In it a Christian soul may have its thirst for divine things fully quenched and its hunger for spiritual manna completely satisfied. "Whoever drinketh of this water," Jesus said to the Samaritan woman, "shall thirst again; but he that shall drink of the water that I shall give him, shall not thirst forever." [6]

2. There is another striking difference between the Eucharist and the other Sacraments, to which the Fathers of the Council of Trent refer: *"Reliqua sacramenta tunc primum sanctificandi vim habent, quum quis illis utitur; at in Eucharistia ipse sanctitatis auctor ante usum est."* [7] In Baptism, for instance, there is no sacramental existence except at the moment when the matter and form are applied, *viz.:* when the water is poured out and the words *"Ego te baptizo,"* etc., are spoken. Not so in the Holy Eucharist. Far from being a mere transitory action, the words of consecration constitute a permanent *"numen divinum."* Our Lord and Saviour, the Godman Jesus Christ, is actually present and deigns to remain as long as the species of bread continues to exist. As the Ark of the Covenant was the object around which the whole divine service of the Old Law clustered, so in the New Law the Blessed Eucharist is the mystic centre of religion, with this difference:—That which in the past was only a figure, has now become a reality. *"Umbram fugat veritas, noctem lux eliminat."* [8] But for the Eucharist, our churches would be mere meeting-places or assembly halls; through it they are real houses of God. Need we wonder that Catholics have always, when their means permitted, built gorgeous churches on a grand scale?

6 John IV, 13.
7 *Conc. Trid.*, Sess. XIII, c. 3.
8 Hymn *"Pange lingua."*

Nothing, indeed, can be too precious or expensive for the Son of the living God. The same applies to church furniture, utensils, vestments, and everything connected with the Eucharistic Sacrifice. A congregation in which people came to church dressed in silk and bedecked with jewels, whilst the edifice of the Most High were wanting in necessary things, the altars poor and bare, the sacerdotal vestments old and worn, the walls, ceilings, windows, etc., dirty and neglected, would prove that it had little or no faith in the Real Presence.

3. The Real Presence of the Lord of heaven and earth in the Blessed Eucharist ought to urge all believers to come and pay their homage of respect and adoration to this King of kings. We should never forget the sweet invitation of our Divine Redeemer: "Come ye all to me that labor and are burdened, and I will refresh you." [9] Kneeling right before that Most Beloved Friend, who never becomes weary of listening to our prayers and petitions, we shall find that for which we seek, *viz.*: true happiness and contentment. In the presence of Jesus the storms of passion are calmed, the trials of life are made easy to bear, temptation is checked, virtue strengthened, doubts and anxieties are dispelled. The Fathers of the Second Plenary Council of Baltimore therefore justly remark: *"Maxime . . . in votis habemus, ut fideles doceantur bona quamplurima ipsis obventura, si Dominum sub speciebus sacramentalibus inter nos hospitem sæpius invisant. Pastoris ergo munus erit, et verbis et exemplo ad hoc pientissimum officium suos incitare, atque hac ratione in omnium cordibus ignem amoris accendere et fovere erga amantissimum Servatorem, quoniam magnifice fecit, quia magnus in medio nostri Sanctus Israel."* [10]

[9] Matth. XI, 28.

[10] *Conc. Pl. Balt. II*, n. 269.

Adoration; Holy Hour

The *"Holy Hour"* recently has become a very popular and widespread devotional exercise in honor of the Bl. Sacrament. Once every week pious persons meet in church to adore the Lord of hosts hidden under the species of bread, and this for a whole hour. Prayers are said in common and hymns are sung by those assembled. The priest, kneeling in the sanctuary, takes the lead. With the permission of the Ordinary a public exposition may be held and benediction given. However, a private exposition will suffice. Though the exercise may take place on any day, yet it is appropriate, and custom approves of it, to have it on Thursday afternoon or evening. This day has been selected in consideration of the fact that on Holy Thursday the Blessed Sacrament was instituted by our Lord, who, when the scene in the cenaculum was over, went with His disciples to the garden of Gethsemane to begin His passion. This was inaugurated by a long and fervent prayer, which He directed to His heavenly Father. The disciples were invited to pray with Him, but they allowed themselves to be overcome by sleep, which made their Master complain: "Could you not watch one hour with me?" In view of this complaint and to make up for the outrages Jesus suffered for us in His bitter Passion, the "Holy Hour" has been introduced. "The purpose of the Holy Hour is to render fitting homage to our Eucharistic King. Though Christ is King, nevertheless He is a Prisoner. For nineteen hundred years He has resided in His tabernacle-prison, patiently waiting to draw all things unto Himself. As the Holy Hour is not a strictly liturgical office, the Church has not prescribed what exercises are to be followed during the period of adoration. It usu-

ally comprehends devotion to the Passion, the Sacred Heart, and the Holy Eucharist. The method recommended by Père Eymard is that according to the four ends of sacrifice, namely, adoration, thanksgiving, reparation, and petition. Another way is the recital of a mystery of the Rosary, after which an appropriate meditation is read, till the five decades have been completed. The service terminates with Benediction. Fr. Suau, S. J., urges the adorers to meditate on the slighted love of the Saviour during the Hour's watch." [11]

4. In almost every congregation there are a few pious souls who by a timely hint and appropriate instruction could be induced to visit the Blessed Sacrament for a little while each day. Why not encourage them? May it not be hoped that the fervent prayers of these worshippers will prove a benefit to the whole parish, and will help especially the priest in his parochial labors? *"Verba docent, exempla trahunt."* The example of a few may inspire others, until you have a regular group, who form a sort of bodyguard around their Sovereign.

Of course the priest must himself set the example. Let him come often to visit his Divine Master; a few spare moments for this purpose will hardly be wanting on most days. It is not the length of time spent in adoration that counts, but the fervor of the worshipper. Many a priest would discharge the functions of his ministry more zealously if he entered into a closer union and a more affectionate intimacy with his Divine Master. As St. John leaned against the breast of Christ at the Last Supper, and there gained that glowing charity which made him "the Disciple of Love," thus also the priest, having such easy access to his Saviour, should not fail to fly, as it were, to His bosom and to study the Heart

11 *Emmanuel*, Oct., 1918, p. 398.

which loves men so tenderly. Cardinal Manning aptly says: "Priests need, as all men do, the *solatium humanitatis,* but in seeking it they often fall into a snare. The priest's friend is Jesus in the Most Holy Sacrament. And the priest is with Him morning, noon and night in continual intercourse, and a perpetual relation of love and protection on the one side, and love and service on the other." [12]

Place for Keeping the Blessed Sacrament

5. Where is the Holy Eucharist to be kept? The Fathers of the Second Plenary Council of Baltimore say: "[*Eucharistia*] *conservari debet in ecclesia cathedrali et in quavis ecclesia parochiali, ut ad infirmos data occasione deferri possit. In aliis vero pluribus vel ecclesiis vel sacellis conservari potest vel ex lege vel ex Pontificis indulto. Qua in re Ordinarios hortamur ut curent, uti nonnisi debita præhabita licentia hoc maximo privilegio quaevis aedes sacra utatur.*" [13] Hence all cathedrals and parish churches are *eo ipso* entitled to keep the Blessed Sacrament, nay, indeed, it must be kept in these places. By parish churches are understood those in which the faithful living within a certain district attend divine service, where they receive Holy Communion, whence the Viaticum is taken to the sick, and where a priest is actually residing, entrusted with the care of souls. Our quasi-parochial churches, therefore, are included in that term, provided there be a resident priest having charge as rector. In outlying missions, which are attended but occasionally, the Holy Eucharist may be kept while the priest is there, but not during his absence. What about the other churches and chapels?

12 *The Eternal Priesthood,* Ch. XIII.

13 *Conc. Pl. Balt. II,* n. 265.

At the Eucharistic Congress held at Notre Dame, Ind., in 1920, was read a paper which sets forth the rules concerning the keeping of the Bl. Sacrament in accordance with the legislation laid down in the New Code of Canon Law. Stating first that cathedrals, parochial or quasi-parochial churches and churches attached to houses of exempt religious communities are *eo ipso* and by common law entitled to the privilege of keeping the Bl. Sacrament, the author continues:

The bishop may allow the keeping of the Blessed Sacrament in the following churches and chapels: In collegiate churches; but in the United States these practically do not exist. The bishop has also the right to allow the keeping of the Blessed Sacrament in the principal chapel or oratory of religious houses and institutions of charity, and in ecclesiastical colleges in charge of either the secular clergy or religious communities. Formerly the bishops needed faculties from the Holy See to allow these churches and chapels to keep the Blessed Sacrament; now the Code gives this power by law. The Code demands that in all churches where the Blessed Sacrament is kept, there be a responsible person living near the church to guard the Sacrament against profanation and, furthermore, that Holy Mass be said at least once a week, as a rule.

In other chapels and in private houses the bishop cannot permit the habitual keeping of the Blessed Sacrament. In a church or public oratory which does not fall under any of the classes enumerated above, the bishop may allow the keeping of the Blessed Sacrament *per modum actus,* that is to say, for special occasions, but not perpetually.

The churches in which the Blessed Sacrament is kept,

especially the parochial churches, should be open to the faithful for at least a few hours each day.

In religious houses and ecclesiastical institutions where there are several chapels or oratories, the Blessed Sacrament is to be kept only in the principal church or chapel. This canon gave rise to some uncertainty as to the lawfulness of keeping the Holy Eucharist in several places in the same institution, for instance, in the parish church and the chapel of the religious in charge of the church, the college chapel and the chapel for the use of the religious teaching in the institution. The matter was referred to the Commission on the Interpretation of the Code. The Commission decided as follows: If the religious house or pious institute has a public church, and the community uses the same for the ordinary daily religious exercises, the Blessed Sacrament is to be kept in that church only. If the religious do not use the church for their ordinary religious exercises, the Blessed Sacrament may be kept in the principal chapel or oratory of the religious house or institute without prejudice to the rights of the church, if it should be entitled by law to have the Blessed Sacrament, as, for instance, a parish church. Finally, if there are several formally distinct and separate families in the house or institution, each may have its own chapel with the Blessed Sacrament." [14]

Permission to keep the Blessed Sacrament in the chapel of a religious community, male or female, or of an ecclesiastical institute, cannot be given by the bishop unless the following conditions are complied with: (a) the chapel must be in a quiet part of the house and, if possible, under a separate roof; (b) if under the same roof as the rest of the building, there must be no room over the chapel, or at least over the sanctuary, constantly oc-

[14] *Emmanuel*, Jan. 1921.

cupied during the day or used as a sleeping room at night; (c) there must be a priest in charge of such chapel and he must celebrate Mass in it at least once a week to renew the sacred species.[15]

Tabernacle and Sacred Vessels

5. What do the rubrics say about the *manner of keeping the Blessed Sacrament?* The Holy Eucharist must be kept in a pyx or ciborium, the cover of which closes tightly, and this vessel must be placed in the tabernacle. The tabernacle itself must be locked. The key to it must not be left in the hands of lay persons, nor be given to religious, whether it be their own chapel or not. The priest himself is to take care of it. The most practical way to do this is to put the key in a drawer in the sacristy, to lock the drawer and to take the key along.[16] The vessel containing the sacred species (vulgo *pyx*) should be of the same material as the chalice, to wit, of gold, silver, or, in poor churches, of tin (*stannum*), but in the latter case the inside should be gilt. The large Host for exposition may be either left in the ostensorium, and the whole ostensorium placed in the tabernacle, or it may be put into the so-called *lunula,* and this alone be kept in the tabernacle, provided it be inclosed in some special vessel and well covered. It is a grave abuse to leave the Sacred Host simply in the *lunula* with no cover. Over the pyx should hang a small white silk veil. Both *pyx* and *lunula* require a special benediction before use.

The *tabernacle,* which must be in the middle of the altar, and in a somewhat elevated position, may be con-

15 *C. I. C.,* can. 1265-1275.

16 Cfr. Lucidi, *De Visitatione,* cap. I, n. 100: *"Ius retinendi clavem tabernaculi in ecclesiis parochialibus privative pertinet ad parochum. Si agitur de ecclesiis monialium, clavem penes capellanum, minime vero penes ipsas residere debere decrevit S. Cong. Ep. et Reg."*

structed of any solid material. *"Tabernaculum regulariter debet esse ligneum, extra deauratum, intus vero aliquo panno serico decenter contectum."* [17] If the material is metal or stone, the interior should be veneered with wood, so as to protect the tabernacle against moisture. Besides, the whole inside must be lined with either gold cloth or white silk;—we say the whole inside, not the walls only, but all parts. Over the entrance should hang a silk curtain, to keep the sacred vessels from open view. The door ought to be of great elegance and splendor.

The outside of the tabernacle, according to the Roman Ritual, must be covered with a veil (*tabernaculum canopaeo decenter opertum*). This veil may be of any material, and either white, during the whole year, or *"iuxta colorem officii,"* but never black, not even in a Mass for the dead or on the occasion of a funeral. Over the top of a tabernacle actually containing the Blessed Sacrament nothing may be placed except a crucifix or a figure of our Lord (Sacred Heart or Infant Jesus). It is an abuse to make the tabernacle the pedestal of a statue of a Saint.[18] Neither is it allowed to put anything in it except the Holy Eucharist, not even the sacred oils, relics, empty ciboriums or ostensoriums. The tabernacle should have a quadrangular form and have sufficient space for at least two ciboriums. Revolving tabernacles are, to say the least, *praeter rubricas;* they are only tolerated, and should, if possible, be done away with.

The priest in charge of a sanctuary ought to be scrupulous in observing all these rules. They are wise regulations of the Church, who thereby endeavors to confer on her Divine Bridegroom hidden under the sacramental species all the honor due to Him. He who finds these

17 *Conc. Pl. Balt. II,* n. 266. 18 *Ibid.,* n. 260.

regulations irksome, should bear in mind how God Himself, under the Old Dispensation, deigned to set forth many detailed rules concerning the keeping of the "Holy of Holies," which was but a shadow of the things to come.[19]

6. While the Eucharistic Lord dwells in His tabernacle, a *lamp* must be kept burning before it day and night. The Second Plenary Council of Baltimore says: *"Coram Sanctissimo lampas semper accensa habeatur, ex oleo olivarum nutrita, vel saltem ex aliis oleis quantum fieri potest vegetabilibus."* [20] The oil used in this lamp ought, as a rule, to be olive oil. The bishop may permit other oils, even kerosene. However, at present the cost of olive oil is not so high as to justify the use of other oils. The sanctuary lamp has a symbolical meaning,—it signifies the Godman Jesus Christ, who came into this world to enlighten those that sat in darkness and in the shadow of death.

The priest is personally responsible for the sanctuary lamp; though he may charge his sacristan or others with the care of it, yet he should watch that the light never goes out. Therefore, hang the lamp so that the flame cannot be easily blown out by the wind, and frequently

19 The Code says (can. 1269): § 1. *Sanctissima Eucharistia servari debet in tabernaculo inamovibili in media parte altaris posito.*

§ 2. *Tabernaculum sit affabre exstructum, undequaque solide clausum, decenter ornatum ad normam legum liturgicarum, ab omni alia re vacuum, ac tam sedulo custodiatur, ut periculum cuiusvis sacrilegae profanationis arceatur.*

§ 3. *Gravi aliqua suadente causa ab Ordinario loci probata, non est vetitum Sanctissimam Eucharistiam nocturno tempore extra altare, super corporali tamen, in loco tutiore et decenti, asservari, servato praescripto can. 1271* (requiring a light).

§ 4. *Clavis tabernaculi, in quo sanctissimum Sacramentum asservatur, diligentissime custodiri debet, onerata graviter conscientia sacerdotis qui ecclesiae vel oratorii curam habet.*

20 *Conc. Pl. Balt. II,* n. 267.

renew the oil, especially during the winter season, when the frost may prevent it from burning well.[21]

Renewal of Species

7. How often must the *species* be *renewed?* The Second Plenary Council of Baltimore says: *"Rituale Romanum iubet particulas Sanctissimæ Eucharistiæ frequenter renovari; et Cæremoniale Episcoporum id semel saltem in hebdomada faciendum præcipit. Hanc regulam, quam Sacra Rituum Congregatio nedum sæpius confirmavit, verum stricte et religiose obligare declaravit, sacerdotibus omnibus fideliter servandam serio inculcamus."*[22] The sacred species, therefore, should be renewed every week, no matter whether there are few or many hosts left. It is a grave abuse to keep the same species in the tabernacle for a very long period, for instance, six weeks or more. As a matter of course, the new altar-bread must be fresh—not older than about three weeks.

The renewal of the species and the purification of the ciborium should be performed during Mass. The celebrant, after having consumed the Precious Blood, covers the chalice with the pall, opens the tabernacle, takes out the ciborium, and either gives the hosts left over to the communicants, if there be such, or consumes them himself. This being done, he gathers the small particles remaining in the ciborium and puts them into the chalice of the Mass. Then he pours wine into the pyx, and turns the latter carefully, so that the wine may catch any

21 *Coram tabernaculo, in quo sanctissimum Sacramentum asservatur, una saltem lampas diu noctuque continenter luceat, nutrienda oleo olivarum vel cera apum; ubi vero oleum olivarum haberi nequeat, Ordinarii loci prudentiae permittitur, ut aliis oleis commutetur, quantum fieri potest vegetabilibus.* (Can. 1271.)

22 *Conc. Pl. Balt. II,* n. 268.

fragments left around the brim. This wine, with the fragments thus collected, is poured back into the chalice and consumed. Finally, the ciborium is wiped with the purifier and new hosts are put in, or it is placed outside of the corporal and removed after Mass.

To avoid the inconvenience of consecrating a large number of small hosts on the bare corporal, together with the large host, it is advisable to have two ciboriums. The *lunula* must be purified in the same way as the paten of the chalice. The fingers only should be used, and for this reason the *lunula* should be so constructed that it can be taken apart or opened. Lunulas are now manufactured which contain a plate of glass on both sides. These are allowed only if the glass is arranged so that it does not touch the Sacred Host, for the latter must be held by the metal rings alone.[23]

8. In a church which is entitled to keep the Blessed Sacrament, it can be kept in one place only, in one tabernacle and on one altar, which should be the main or high altar. A corporal should be spread on the floor of the tabernacle, on which the sacred vessels stand. This corporal should be clean and in good condition. Change it once in a while and inspect the inside of the tabernacle from time to time, to cleanse it from dust and dirt.

When the Blessed Sacrament is kept constantly in a church, it should be there the whole time, and not be removed except for grave reasons, as, for example, when

23 *"Numquid ad sacram Hostiam in Ostensorio exponendam uti licet lunula, quae consistit ex duobus orbiculis vitreis tenui limbo vel circulo argenteo deaurato circumiunctis et claudendis, ita ut sacra Hostia subter inhaereat ipsi circulo argenteo, ast ante et retro vitreos orbiculos ipsos immediate tangat et per eos erecta teneatur? S. Rit. Cong. rescribendum censuit: Prout in casu exponitur, non decere sacras species inter vitreas laminas includere, quarum superficies illas immediate tangant."* (*Dec. Auth., 3234, ad IV*).

the church or altar are under repair. Never remove the Blessed Sacrament in order to hold a performance deemed too profane in the presence of the Eucharistic Lord, *e. g.,* lectures, concerts, fairs, etc. What you cannot decently do in church in the presence of the Sacred Host, you should not do in its absence. The church has become a holy place by benediction or consecration; it is more holy by the fact that the Lord of Heaven has chosen it for His abode. Have the people understand that before the Divine Majesty present on the altar there should be no such thing as misbehavior. Loud talking, shouting or other profanation must be suppressed at once. Non-Catholics must also submit to this rule if they wish to have access to our churches.

Article II

SACRAMENTAL EXPOSITION AND BENEDICTION

1. Under the Old Dispensation, the Ark of the Covenant, the so-called *Schechinah,* was not, as a rule, exposed to public view. The high priest alone was allowed to enter the Holy of Holies once a year. This was in accordance with the law of Moses, the fundamental character of which was fear. Not so in the order of things established by Christ, which is built upon love. Far from hiding and concealing Himself in the tabernacle, our Lord, who delights in being among the children of men, wishes to be seen and to come into close contact with His followers. The Church, complying with this desire of her divine Spouse, from time to time exposes the Blessed Sacrament to the eyes of the faithful. We say, from time to time, because two extremes must be avoided, a too rare and a too frequent exposition. If too rare, it will not have a durable effect; if too frequent,

it is apt to diminish the respect and awe due to the Lord of Heaven and earth.

2. The Blessed Sacrament may be exposed in a two-fold manner—publicly and privately. It is exposed publicly when the cause is a public one, and the Sacred Host is taken from the tabernacle and exposed to view, and benediction given with it, before it is replaced. The exposition is private when the cause is of a personal or private character. In this case the Host is not taken from the tabernacle, nor in any way exposed to view, but is left inclosed in the ciborium or ostensorium, which latter, covered with a white veil, is drawn forward to the door of the tabernacle, where it remains to the end of the function, when it is replaced after benediction. At least six candles should be lighted, but incense is not used. *"Si quandoque privata ex causa Sacrosancta Eucharistia exponenda videbitur, a tabernaculo nunquam extrahatur, sed in pyxide velata, in aperto eiusdem tabernaculi ostiolo, cum assistentia clicuius sacerdotis, stola et superpellicio induti et cum sex saltem luminibus cereis collocetur."* [1] Private exposition does not require a public cause; any reasonable motive suffices, and it is left to the pastor or the rector of the church to decide in regard to this; but a certain limit must be observed, for it is wrong to open the tabernacle merely to satisfy the curiosity or whims of a few pious devotees. A public exposition always demands a more or less public cause, of which the sole judge is the bishop or Ordinary of the diocese. Without his special and express consent, no such exposition can take place.[2] There are, however, certain days and occasions on which by a sort of custom

1 *S. C. Ep. et Reg.*, Dec. 9, 1602.

2 Leo XIII permitted a public benediction and exposition in all parochial churches during the month of October, up to and including All Souls' Day, in connection with the public recital of the Rosary.

or tradition all bishops now permit the public exposition of the Blessed Sacrament. Thus the Second Plenary Council of Baltimore permits exposition and benediction once a day on all Sundays and holydays of obligation, on all feasts of the first and second class, on every day during a mission, twice a week during Lent, twice a day (at Mass and at Vespers) in the octave of Corpus Christi.[3] It adds: *"Quodsi ordini alicui religioso vel societati Sancta Sedes aliquid amplius indulserit, illud omnino incolume esse volumus. Extra autem huiusmodi privilegium, de quo certum Ordinario exhibeatur documentum, nolumus benedictionem dari vel expositionem fieri nisi prout supra venia Ordinarii expressa salvis etiam in omnibus S. Congregationis Rituum hac in re decretis."* All this must, of course, be done *"debita reverentia et debito obsequio."* Therefore, do not give benediction if you have no choir or if the vestments (cope, velum, etc.), and other articles (incense) are wanting. A considerable number of attendants is also required. A dozen school children or a few sisters are hardly enough.

Forty Hours' Devotion

3. Special attention is called by the Fathers of the Second Plenary Council of Baltimore to the *Forty Hours' Devotion. "Ac profecto nemo, qui naturam huius devotionis bene perpenderit, inficiabitur, ea rite servata, fidem saluberrimam, qua Regem gloriæ ac supremum Dominum sub humili Sacramenti huius velamine delitescentem agnoscimus ac profitemur, in Christifidelium animis firmius roborari et suavissime nutriri et augeri aliosque optimos in vitae spiritualis commodum et emolumentum fructus*

3 Benedict XIV in his Constitution *"Accepimus"* says: *"Certissimum est huic Sedi Apostolicae in quibuscumque ecclesiis etiam privilegio immunibus sive saecularibus sive regularibus, non licere exponi publice divinam Eucharistiam nisi causa publica et Episcopi facultas intervenerit."*

percipi uberrimos." [4] This solemn mode of worshipping our Eucharistic Lord, which originally was but a local usage, has now become universal, and a favorite devotion with our Catholic people. It may be held at any time during the year; however, the rector of the church must have the express permission of the Ordinary. Besides, everything must be done strictly according to the rubrics contained in the brief issued by Pope Clement XII.[5] *Per se* the regulations set forth there are obligatory only at Rome, but it is highly desirable that they be observed as far as possible everywhere. Some essential features may not be omitted, for they are *de praecepto* and if they were neglected, the indulgences would be lost and a fraud would be committed against the people. Gardellini says: "*Quaedam ea* [*instructio*] *continet, quae quum sint generalia et ad essentiam pertineant cultus Eucharistiae debiti nedum Romae in sola oratione quadraginta horarum, sed etiam alibi in aliis omnibus expositionibus quae per annum fiunt, servanda omnino sunt.*" It is absolutely necessary that the adoration last forty successive hours, day and night. Local circumstances sometimes render this impossible; in that case the Holy See grants a modification of the rule to bishops who ask for it. Thus the Fathers of the Second Council of Baltimore petitioned the Roman authorities that the exposition might take place only during the daytime, and that the procession with the Blessed Sacrament (even *intra septa ecclesiae*) might be omitted wherever it could not be held conveniently. This petition was answered affirmatively. [6] The request that the indulgences otherwise conceded should remain intact, was also granted. There-

4 *Conc. Pl. Balt. II*, n. 376.

5 cf. *Instructio Clementina* in Schneider's *Manuale Sacerdotum* and the *'Manual of Forty Hours' Prayer*, published by the *Eccles. Review*.

6 Cfr. *Conc. Pl. Balt.* 11.

fore, as long as this privilege is in force, and the reasons in view of which it has been granted continue to exist (*durantibus temporum locorumque peculiaribus circumstantiis*) in the United States, the Forty Hours' Devotion may be arranged so as to cover three successive days. In the evening the Blessed Sacrament is replaced in the tabernacle and the adoration is suspended during the night, to be resumed early the next day. Care, however, should be taken that the whole time thus spent in adoration really amounts to forty hours in the aggregate. Hence, also during the sermons there must be some few kneeling constantly before the Blessed Sacrament engaged in prayer or adoration.

The *indulgences* which may be gained by those who attend this exercise are: (a) a plenary indulgence to such as receive the Sacraments of Penance and Holy Communion, and visit the church of the exposition, praying at the same time according to the intention of the Holy See; (b) a partial indulgence of ten years and ten quadragenes for every visit, even if the Sacraments are not received, but the prayers must in that case be said. Formerly a whole hour of adoration was required. but by a decree of Pope Paul V it has been left optional to make it shorter (*qui per aliquod temporis spatium devote interfuerint*).

It is important to inform the people well about this matter. Whenever you wish to have the Forty Hours' Devotion in your church, announce it two or three Sundays ahead, and in a sermon explain to your parishioners the beauty and object of this solemnity. Besides, do not spare pains and expense, as far as circumstances permit, to render the occasion as impressive as you can. Have the church, the altars, the tabernacle or "throne" richly adorned, but so that no fault is committed against

the rubrics. All attempts at display, extraordinary solos by the choir, electric lights around the Blessed Sacrament, in short, whatever merely attracts the crowd, but does not foster devotion, should be avoided. Do not forget to invite the whole congregation and to engage special persons for a fixed hour, so that the Eucharistic Lord is never left alone, but always has a sufficient number of worshippers gathered around His throne. Complete and suitable arrangements to this effect must be made beforehand. Divide the hours among different groups (men, women, young men, young ladies, school children, societies) of parishioners and let each group know exactly at what time they are expected to be present. Let all observe the greatest devotion and decorum before the Sacred Host; tolerate no talking, laughing, or unbecoming posture of the body, no disturbance in going in and out. Have the doors of the church constantly closed to prevent derision of the Blessed Sacrament by parties who pass along the street. Usually the people come to confession on this occasion in large numbers, and one priest is hardly able to meet the needs of all. Invite a sufficient number of priests from the neighborhood to help both in preaching and in hearing confessions. The sermons must be in accordance with the occasion, neither too frequent nor too long (half an hour at most), as this would be against the object of the solemnity. As a matter of course, the clergy must not fail to give a good example to the laity. Let them appear in the sanctuary before their Divine Lord and pray as often as their work permits. It is a great abuse for clergymen to make the Forty Hours' Devotion the occasion for pastime among themselves, to choose the spare hours for playing cards or similar amusements in the presbytery, whilst the pious Cath-

olic people are singing and praying in church. We may justly address to such pleasure-loving priests the words of our Saviour: *"Cavete, ne scandalizetis unum ex his pusillis."*

4. There are other expositions of the Blessed Sacrament called the *Triduum* and the *Thirteen Hours' Adoration.* They are similar to the Forty Hours', but differ in this that they cannot be held except on certain days, *viz.:* in the week of Septuagesima or Sexagesima, or on the three days preceding Ash Wednesday. The one day or Thirteen Hours' exposition can take place only on the Thursday of the week following Sexagesima. The object of the Forty Hours' Devotion is to implore the blessings of peace and harmony upon Christian nations. The object of the Triduum is to keep the faithful from attending the sinful festivites of the carnival, and to stay the hand of the just God from inflicting punishment on account of the degrading occurrences during these days. For the Triduum no number of hours is required, for the one day's exposition, thirteen hours are prescribed. The plenary indulgence granted for these adorations is the same as for the Forty Hours', but at the Triduum the visit must be made three times. No partial indulgences are granted, except those which may be gained by any worship of the Blessed Sacrament.

5. In view of all that has been said concerning this devotion, in these few paragraphs, it is evident that a pastor of souls ought to make an effort to give his flock the benefit of a public adoration from time to time. The Forty Hours' Devotion, says the Code, is to be observed in all parochial or other churches where the Blessed Sacrament is habitually kept.[7] If the people are not able to come

7 *Supplicatio Quadraginta Horarum in omnibus ecclesiis paroecialibus aliisque, in quibus sanctissimum Sacramentum habitualiter asservatur, statutis de consensu Ordinarii diebus, maiori qua fieri potest sollemnitate quotannis habeatur; et sicubi ob peculiaria rerum adiuncta nequeat sine gravi incommodo et cum reverentia tanto Sacramento debita fieri, curet loci Ordinarius ut saltem per aliquot continuas horas, statis diebus, sanctissimum Sacramentum sollemniore ritu exponatur.* (Can. 1275).

three days, as the Forty Hours' Devotion or the Triduum require, give them the benefit of the one day's or the Thirteen Hours' Exposition. If even this is impossible, then, with the consent of the Ordinary the Blessed Sacrament should be exposed for public adoration at least a few (three or four) hours in succession.

Where there is a will there is a way. A priest whose heart burns with love for his Lord and Master in the Holy Eucharist will find means to overcome all obstacles in this regard. He himself will reap the fruit of his zeal. A public exposition and adoration of the Blessed Sacrament, when carried on properly, is apt to bring the faithful to a higher standard of virtue, and may have the same, nay, a better and more lasting effect than a mission.

Article III

HOLY COMMUNION

1. It is a significant fact that our Blessed Redeemer, when He first announced the Eucharistic gift which He had in store for mankind, laid special emphasis on the spiritual food this Mystery of Love was to contain. "The bread which I will give," he said, "is My flesh for the life of the world." Then the crowd began to murmur, but the Lord continued, saying: "Except you eat the flesh of the Son of Man and drink His blood, you shall not have life in you." "My flesh is meat, indeed, and My blood is drink, indeed." The main cause and principal motive, therefore, why Jesus was pleased to institute the Holy Eucharist, was that He might thereby become the nourishment of our souls. At the sacred Banquet, to which

Christians are admitted, divine love reaches its climax in the highest manner conceivable. The food we take in eating and drinking is assimilated into our body and so changed into its very substance as to become identical with it. The Eucharistic Bread has a like effect in regard to our souls, with this difference, that our spiritual nature is assimilated to the divine nature hidden under the sacramental species without losing its own essence. As the two natures remained intact in the Incarnation, but were united in one person, thus in a Christian who eats the Bread of Life in the Blessed Sacrament, the Creator and the creature, God and man, enter into a close alliance formed by divine love. *"O res mirabilis, manducat Dominium pauper servus et humilis."* [1] The effects of this wonderful and intimate union have never been wanting. The lives of the saints and the history of the Church bear testimony to them. When Renan had published his infamous "Life of Christ," another French writer undertook to refute him by simply narrating the miraculous and astounding effects which Holy Communion had wrought throughout the ages in the souls of the faithful. The refutation furnished sufficient proof for the Godhead of Christ. Both the ascendancy and the decline of faith and morals are marked in ecclesiastical history by an increase or decrease, respectively, in the reception of Holy Communion. It is certainly lamentable that the value of this holy food and the wholesome effects of it are not understood and realized better by so many Catholics. No pastor should fail to explain this matter again and again to his flock. *"Quapropter in hoc praecipue boni pastoris incumbat studium, ut oves esca hac caelesti et divina alantur reficianturque, ut corpore Domini nutritae Spiritu eius vivant."* [2]

1 *Hymnus matut. Officii Euchar.* 2 *Conc. Pl. Balt. II,* n. 254.

Distribution of Communion

2. Holy Communion may be administered on any day except Good Friday; the hour is limited in the same way as that for the celebration of Mass, with certain reservations for Holy Thursday, Holy Saturday and Christmas night. The distribution may take place either during Mass, which is the original and more proper mode, or outside the Holy Sacrifice. In the latter case the priest must be vested in surplice and stole (*iuxta colorem officii*). We are not here concerned with the special rubrics to be observed in this act (books of liturgy may be consulted about it) but wish to add the following: Whenever you distribute the sacred species, do it with the utmost reverence, so as to inspire devotion and respect. Never hurry, but walk slowly down the steps of the altar and along the railing. Say the prayers (*Misereatur,* etc.) distinctly. Do not publicly scold persons who appear to be awkward. See that the communicants approach in an orderly manner, not in a rush or pushing one another. Have them hold the communion cloth or card well under their chin and make the genuflections devoutly. If you happen to notice things which are not proper, hold your temper and speak about them afterwards, either privately to the persons whom it concerns, or publicly from the pulpit. See that your fingers do not become moistened by contact with the tongues of the communicants. If they do become moist, so that you cannot remove the adhering particles or hold the sacred species properly, go to the altar and purify them in the vessel specially set apart for this purpose. Should you be compelled to break a host, because there are not enough for

all, return to the altar, do it on the *mensa altaris, and* then come back to the railing.[3]

On Holy Thursday, Communion may be distributed during Mass, but not afterwards, nor at any subsequent time during the so-called *Triduum Hebdomadae Sanctae,* with the exception of Holy Saturday, and then only during or immediately after Mass.

With regard to the Christmas night Mass the rule is this:

Whenever Mass is celebrated in a parochial church to which all people have access, Holy Communion may be distributed. Again, when Mass is celebrated in the chapel of a convent or some other ecclesiastical institution which is not open to the public indiscriminately, then Holy Communion may be given to all who wish to receive, not only the inmates of the house but also outsiders who happen to be there. This is evident from the following canon:

§ 2. *In nocte Nativitatis Domini inchoari media nocte potest sola Missa conventualis vel paroecialis, non autem alia sine apostolico indulto.*

§ 3. *In omnibus tamen religiosis seu piis domibus oratorium habentibus cum facultate sanctissimam Eucharistiam*

3 § 1. *Omnibus diebus licet sanctissimam Eucharistiam distribuere.*

§ 2. *Feria tamen VI maioris hebdomadae solum licet sacrum Viaticum ad infirmos deferre.*

§ 3. *In Sabbato Sancto sacra communio nequit fidelibus ministrari nisi inter Missarum sollemnia vel continuo ac statim ab iis expletis.*

§ 4. *Sacra communio iis tantum horis distribuatur, quibus Missae sacrificium offerri potest, nisi aliud rationabilis causa suadeat.*

§ 5. *Sacrum tamen Viaticum quacunque diei aut noctis hora ministrari potest.* (Can. 867).

Sacerdoti celebranti non licet Eucharistiam intra Missam distribuere fidelibus adeo distantibus ut ipse altare e conspectu amittat. (Can. 868).

Sacra communio distribui potest ubicunque Missam celebrare licet, etiam in oratorio privato, nisi loci Ordinarius, iustis de causis, in casibus particularibus id prohibuerit. (Can. 869).

habitualiter asservandi, nocte Nativitatis Domini, unus sacerdos tres rituales Missas vel, servatis servandis, unum tantum quae adstantibus omnibus ad praecepti quoque satisfactionem valeat, celebrare potest et sacram communionem petentibus ministrare. (Can. 821; cfr. can. 867).

Preparation for Communion

3. Holy Communion demands due *preparation* both as to soul and body. The preparation of the soul may be remote or proximate. The Church requires that the recipient be in the state of grace. Hence if his conscience is loaded with mortal sin, he must first make a good confession, and by sacramental absolution be clothed again with the wedding garment of which the Gospel speaks in the parable of the marriage feast. This point is well understood by the people. However, if perchance you should be compelled to refuse absolution in the confessional, it may be proper to warn the penitent against receiving holy communion, as there are *homines rudes* who believe that there is no objection to going to communion, if one has gone to confession.

Many are wanting in what is called proximate preparation. A person wishing to partake of the angelic Bread ought to dispose his heart by previous acts of faith, hope, love, desire, contrition, etc. A short time (say fifteen minutes) should be spent in silent prayer immediately before approaching the railing. After receiving, the communicant should remain in church for awhile (say, about fifteen minutes) and make a fervent act of thanksgiving. Some seem to be unaware of this duty. As soon as Mass is over, or as soon as the priest has retired to the sacristy, they leave the church and indulge in worldly conversation. Remind them of their duty occasionally, and let them know how detestable their practice is.

"Moneantur praeterea communicantes, ut sumpto sacramento non statim ab ecclesia discedant aut colloquantur nec statim vagis oculis circumspiciant, aut exspuant, neque de libro statim orationes recitent, ne sacramenti species de ore decidant, sed qua par est devotione aliquantisper in oratione permaneant, gratias agentes Deo de tam singulari beneficio atque etiam de sanctissima Passione Dominica, in cuius memoriam hoc mysterium celebratur et sumitur." [4]

4. As regards the body, a certain preparation is also required. Every Catholic knows that he must fast from the previous midnight if he wishes to receive holy Communion. Furthermore, the communicant must be humble and modest in his exterior bearing. With hands folded, eyes cast down, and with a slow and devout step he should walk up the aisle, kneel down reverently, take the Sacred Host devoutly, and then return in the same manner to his place. If you happen to notice frequent failing in regard to such matters, tell the people in a gentle way, without hurting their feelings, what are the rules of propriety in connection with receiving holy Communion. Grown persons may be slow in grasping these points; therefore, be all the more careful in instructing children and youths. The dress of the communicant deserves attention also. Women must not exhibit the latest styles, still less should their dress be indecent. In the latter case, the priest is directed to pass them by and not to give them Holy Communion. Men must not approach the railing without a coat, in their shirt sleeves. Inform them also that it is not proper to smoke or chew tobacco before Communion, to spit immediately after, etc. All such abuses, where they have crept in, must be done away with gradually. With a little prudence and pa-

[4] *Rit. Rom.*, tit. IV, c. I, 4.

tience you will succeed in bringing about a wholesome reform.

5. *How often* should Catholics partake of the Sacred Banquet? When our Saviour, at the miraculous multiplication of the loaves, promised the multitude that He would give them His flesh to eat and His blood to drink, He added: "He that eateth My flesh and drinketh My blood, abideth in Me and I in him." No doubt, it was the intention of the Godman that the faithful should partake frequently of the Eucharistic Manna, in order that they might be enabled to sustain the supernatural life of their souls and acquire enough spiritual strength to combat the enemies of salvation. The early Christians went to Holy Communion every day. The Church did not hesitate to admit to the Divine Banquet those fervid persons whose zeal knew no bounds and who were ever ready to shed their blood for their heavenly Spouse. The universal custom of daily communion has gone into abeyance. Many Catholics no longer appreciate the inestimable gift which the Eucharist contains. Rich food is made for the strong. A man whose stomach is weak must be cautious with regard to the quantity and quality of nourishment he takes, lest he be injured rather than benefited thereby. Hence the confessor should be discreet and admit to frequent communion only those who are apt to obtain some profit from this angelic food, by trying to become better day by day.

Frequent and Daily Communion

There has been much discussion among Catholic writers with regard to the *disposition necessary for frequent or daily communion.* Some maintained that few were worthy to receive communion daily or capable of deriving abundant fruit from a frequent reception of this Sacra-

ment. They went so far as to exclude merchants and others following worldly pursuits from communicating more than once a month. Others took to the opposite extreme and insisted that daily Communion was of divine precept and that no other dispositions were required for it than for a monthly or weekly partaking of the Sacred Banquet. The result of these discussions was a disturbance of the minds of confessors and the people, to the great detriment of Christian piety and devotion. Thus it came to pass that a petition was sent to the Holy See with a request to decide, by its supreme authority, what should be thought of this question, and to settle it for good. The Sacred Congregation of the Council, therefore, took the matter into its hands and by a decree, dated December 20, 1905, and approved by His Holiness Pope Pius X, laid down the following rules:

(1) Frequent and daily communion, being most ardently desired by Christ Our Lord and by the Catholic Church, is open to the faithful of whatever degree or condition, so that no one who is in the state of grace, and approaches the altar with a proper and devout disposition, should be kept away from it.

(2) The proper disposition consists in this, that he who approaches the Holy Table does not do so through custom or vanity, or for merely human motives, but because he wishes to please God, to be more closely united to Him by love, and to apply the divine medicine as a remedy for his infirmities and defects.

(3) Although it is most expedient that those who go to Communion frequently or daily, should be free from venial sins, at least fully deliberate ones, and from all attachment to them, it nevertheless suffices to be free from mortal sin, and to have the sincere purpose of avoiding sin. With such a purpose, the result must be that daily communicants will little by little free themselves also from venial sins and from all attachment thereunto.

(4) But since the Sacraments of the New Law, although they produce their effect *ex opere operato,* yet produce greater

effects in proportion as they are received with better dispositions, assiduous preparation should precede and suitable thanksgiving follow Holy Communion, according to the ability, condition, and duties of each communicant.

(5) In order that frequent and daily communion be practiced with greater prudence and more abundant fruit, the advice of the confessor should be followed; but confessors should beware of diverting from frequent or daily communion anyone who is in the state of grace and has the proper disposition.

(6) But since it is clear that by the frequent or daily reception of the Blessed Sacrament, union with Christ is augmented, the spiritual life more abundantly nourished, the soul better equipped with virtues, and the pledge of eternal life even more firmly bestowed on the communicant, parish priests, confessors, and preachers will, according to the approved doctrine of the Roman Catechism,[5] exhort the faithful by frequent admonitions and with much zeal to adopt this pious and salutary custom.

(7) Let frequent and daily Communion be encouraged, especially in religious communities of every kind. In this matter, however, the decree *"Quemadmodum,"* of December 17, 1890, issued by the S. Congregation of Bishops and Regulars, must be observed. Let the custom also be promoted as much as possible in ecclesiastical seminaries, by the students who are looking forward to the service of the altar, and in all Christian educational establishments of every sort.

(8) If there are any institutes of either simple or solemn vows, in whose rules and constitutions, or even calendars, communions are fixed and enjoined for certain days, such arrangements must be considered directive, and not mandatory. The prescribed number of communions should be regarded only as the minimum that the piety of the religious should be supposed to require. Therefore, more frequent and even daily Communion may be freely accorded them, according to the rules laid down in the above decree. And in order that the religious of both sexes should know the rulings of this decree, the superiors of each house shall see to it that it be read each year to the community in the vernacular, within the octave of Corpus Christi.

(9) Finally, after the promulgation of this decree, all ec-

5 *Cat. Rom.*, P. II, c. 63.

clesiastical writers shall refrain from contentious discussions about the dispositions needed for frequent and daily Communion.

The Paschal Communion

6. Our Lord and Saviour, when He promised the Eucharistic gift, added the warning: "Except you eat the flesh of the Son of Man and drink His blood, you shall not have life in you." Hence there is a divine law commanding us to partake of the Heavenly Banquet at various times in life. Lest laxity should arise in interpreting this law, the Church has ordained that every Catholic who is sufficiently advanced in age and discretion shall partake of this heavenly food at least once a year, and this during the Paschal season. Strictly speaking, that season lasts only two weeks, *viz.:* from Palm Sunday to Low Sunday. However, in consideration of local circumstances and difficulties, it has been extended more or less in divers regions and countries. Thus, for the United States, by a general privilege granted through the Second Plenary Council of Baltimore, it lasts from the first Sunday in Lent until Trinity Sunday, inclusively.

This precept is of great importance, inasmuch as grave neglect thereof not only constitutes a mortal sin, but offers sufficient reason for not considering such a person any longer a practical Catholic, excluding him from Catholic societies, not entrusting him with ecclesiastical offices (trustee, sexton, etc.), even having him excommunicated by the bishop. The people are at liberty to receive the Paschal Communion in any church, though it is advisable to do so in their own parochial church.[6] The priest who

6 § 1. *Omnis utriusque sexus fidelis, postquam ad annos discretionis, idest ad rationis usum, pervenerit, debet semel in anno, saltem in Paschate, Eucharistiae sacramentum recipere, nisi forte de consilio proprii sacerdotis, ob aliquam rationabilem causam, ad tempus ab eius perceptione duxerit abstinendum.*

§ 2. *Paschalis communio fiat a*

has charge of souls is bound to watch and see to it that every member of his flock complies with the ecclesiastical commandment or attends to his Easter duty, as it is commonly called. No effort should be spared for this purpose. In particular we may be allowed to make the following suggestions:

(*a*) Call the attention of the people to their duty when the Paschal time has arrived, and again when the time of its expiration is near at hand.

(*b*) Urge those whom you suspect of not being ready or willing to receive the Holy Sacrament, that is to say, visit them at their homes, in their offices or shops, see what difficulties are in the way, and try to remove them.

(*c*) Make it your business during the Paschal season to preach one or more sermons on Holy Communion, explaining in detail its necessity, its advantages, the mode of preparation, of thanksgiving, etc.; also give a sermon on sacrilegious communions.

(*d*) Be ready to hear confessions at any time, not only on Sundays and Saturdays, but also on weekdays, and let the people know of this.

(*e*) Have a strange priest in your place once or twice during the Paschal season, so that those who feel reluctant

dominica Palmarum ad dominicam in albis, sed locorum Ordinariis fas est, si ita personarum et locorum adiuncta exigant, hoc tempus etiam pro omnibus suis fidelibus anticipare, non tamen ante quartam diem dominicam Quadragesimae, vel prorogare, non tamen ultra festum sanctissimae Trinitatis.

§ 3. *Suadendum fidelibus ut huic praecepto satisfaciant in sua quisque paroecia; et qui in aliena paroecia satisfecerint, curent proprium parochum de adimpleto praecepto certiorem facere.*

§ 4. *Praeceptum paschalis communionis adhuc urget, si quis illud praescripto tempore, quavis de causa, non impleverit.* (can. 859).

Obligatio praecepti communionis sumendae, quae impuberes gravat, in eos quoque ac praecipue recidit, qui ipsorum curam habere debent, idest in parentes, tutores, confessarium, institutores et parochum (Can. 860).

Praecepto communionis recipiendae non satisfit per sacrilegam communionem. (Can. 861).

to confess to their own pastor, may obtain the chance of confessing to another priest who is not personally acquainted with them. The easiest way to do so is to exchange places with a neighboring priest on a Sunday, or to have a mission, a Forty Hours' Devotion, etc., and invite strangers to help in the confessional.

(*f*) Make arrangements to bring Holy Communion to the homes of the sick and feeble and those unable to come to church. Persons of this kind, however, must remain fasting, unless the sickness be dangerous enough to entitle them to receive the Viaticum or long enough to entitle them to the privilege granted by Pope Pius X.

(*g*) Visit the public institutions (poor houses, hospitals, asylums, prisons, etc.) situated within your district. There may be Catholic inmates who, on account of infirmity, old age, want of clothes, cannot come to church. If so, you must attend to them in the place where they live. When their number is large, the bishop will perhaps allow Mass to be said there to enable them to perform their Easter duty. Sometimes whole settlements of Catholic families (a dozen or more) live quite a distance away from church and cannot come to receive the Sacraments during the Paschal season. For these the pastor must make provision by going to that neighborhood and saying Mass in a private house, or at least hearing the confessions of the people and administering Holy Communion to them.

Article IV

THE FIRST COMMUNION OF CHILDREN

1. The day of his First Communion marks a new epoch in the life of a Catholic. The seed sown in Baptism is

supposed to have borne fruit. Under the tender care of good and pious parents the child has grown up in faith and virtue. However, the soul hitherto has been only a closed bud as it were; now it opens in its full beauty, like a flower on a bright summer morning, to drink in the light of grace and love hidden in the Holy Eucharist.

The day of First Communion is a day of joy and happiness for the young, who are made recipients of that great celestial gift for which they have been longing with anxiety and fervor. It is a day of delight and satisfaction for their parents, who see their cares partially rewarded and naturally participate in the honors bestowed upon their little ones. It is a day of importance for the whole parish, the elder members of which naturally look with pride upon the rising generation. It is a day of great consolation for the priest who, whilst he beholds the flock of little ones kneeling before him in the innocence and simplicity of blooming youth, must feel prompted to labor with increased zeal for their further spiritual advancement and eternal welfare. Their religious education is far from being complete. It has only begun and a great deal still remains to be done. However, the seed which the Godman himself lays into their hearts, when they receive Him for the first time in Holy Communion, will help them to keep the promises made on this occasion. Thus the priest, into whose hands the Lord has placed these chosen ones of His Love, is inspired with new courage and zeal.

Age for First Communion

2. At what *age* should children be admitted to First Communion? Up to a recent date there was a great diversity of opinion on this question. Some thought it best to wait until the children had a thorough

and complete knowledge of all that appertains to their religion because then they could appreciate so much better the inestimable gift bestowed upon the soul by the Holy Eucharist. Others held a different view. In their mind the child should be admitted as early as possible or at the very dawn of reason. A good many, taking a middle course, chose a period of life at which a child could be expected to have a fair notion of what Holy Communion means. The Fathers of the Council of Baltimore, it seems, were of this opinion, for they said: *"Neminem ordinarie loquendo ante decimum annum Angelorum panis participem fieri debere nec post annum quartum decimum cuivis caetero digno negandum."*

The controversy was decided by Pope Pius X. In the Decree *"Quam singulari"* of August 10th, 1910, issued by the Congregation of Sacramental Discipline with the special approbation of the Pope, we read:

"In establishing the year when children come to the use of reason, many errors and deplorable abuses have crept in in the course of time. . . . There are those who considered one age necessary for the Sacrament of Penance, another for the Holy Eucharist. For the Sacrament of Penance they judged that age necessary in which one can distinguish right from wrong, hence can commit sin; for the Holy Eucharist, however, they required a greater age in which a deeper knowledge of matters of faith and a better preparation of the soul can be had. And thus, according to the various customs of places and opinions of men, the age of ten years was fixed for receiving First Holy Communion in some places, whilst in others fourteen years and even more were required, in the meanwhile forbidding all those children under the required age to receive Holy Communion. This custom by which, under the plea of safeguarding the august Sacrament, the faithful were kept away from the same, was the cause of many evils. It happened that the innocence of childhood torn away from the embraces of Christ, was deprived of the sap of interior life; from which it also followed that youth destitute of this strong help,

surrounded by so many snares, having lost its candor, fell into vice before ever tasting of the sacred mysteries. Even though a more thorough preparation and an accurate sacramental confession should precede first Holy Communion, which does not happen everywhere, yet the loss of first innocence is always to be deplored and might have been avoided by receiving the Holy Eucharist in more tender years."

Thereupon, quoting the Lateran Council, the Council of Trent, divers celebrated theologians, and the Roman Catechism, the Decree says: "From all this it follows that the age of discretion required for Holy Communion is that at which the child can distinguish the Eucharist from common and material bread and knows how to approach the altar with proper devotion. A perfect knowledge of the articles of faith is, therefore, not necessary, as a few elements alone are sufficient; nor is the full use of reason required since the beginning of the use of reason suffices. Wherefore to put off Communion any longer or to exact a riper age for the reception of the same is to be rejected absolutely, and has been repeatedly condemned by the Holy See."

After having thus set forth first Holy Communion doctrinally from the standpoint of divine as well as ecclesiastical law, the Sacred Congregation lays down some practical rules, which must be observed everywhere:

"I. The age of discretion both for Confession and Communion is the time when the child begins to reason, that is about the seventh year, more or less. From this time on the obligation of satisfying the precept of both Confession and Communion begins.

"II. Both for First Confession and Communion a complete and perfect knowledge of Christian doctrine is not necessary. The child will, however, be obliged gradually to learn the whole Catechism according to his ability.

"III. The knowledge of Christian doctrine required in children in order to be properly prepared for First Holy Communion is that they understand according to their capacity those mysteries of Faith which are necessary as a means of salvation, that they be able to distinguish the Eucharist from common and material

bread, and approach the sacred table with the devotion becoming their age.

"IV. The obligation of the precept of Confession and Communion which rests upon the child, falls back principally upon those in whose care the little ones are, that is, parents, confessors, teachers and their pastors. It belongs to the Father, however, or to the person taking his place, as also to the confessor, according to the Roman Catechism, to admit the child to First Holy Communion.

"V. The pastors shall take care to announce and distribute general Communion once or several times a year to the children, and on these occasions they shall admit not only first communicants, but also others who, with the consent of their parents or of their confessor, as has been said above, have already been admitted to the Sacred Table before. For both classes several days of instruction and preparation shall precede.

"VI. Those who have the care of children should use all diligence, so that after first Communion the children shall approach the Holy Table often, even daily, if possible, as Jesus Christ and Mother Church desire, and that they do it with a devotion becoming their age. They should bear in mind their most important duty, by which they are obliged to have the children attend the public instructions in Catechism, otherwise they must supply this religious instruction in some other way.

"VII. The custom of not admitting children to confession, or of not absolving them, is absolutely condemned. Wherefore, the Ordinaries of places, using those means which the law gives them, shall provide that it is done away with.

"VIII. It is an utterly detestable abuse not to administer the Viaticum and Extreme Unction to children having attained the use of reason and to bury them according to the manner of infants. The Ordinaries shall proceed severely against those who do not abandon this custom."

The question concerning the age for first Communion is, therefore, settled. Even formerly, when, in consequence of a widespread custom, children were not admitted before the age of twelve or thereabouts, an exception was always made with those who happened to be in danger of

death. For the Second Plenary Council of Baltimore expressly states: *"Male se gererent, nec leviter delinquerent sacerdotes, si pueros perspicacis ingenii sine viatico e vivis excedere sinerent, ea inepti moti ratione, quod nunquam antea ad eucharisticam mensam fuerint admissi."* [7]

The standard fixed by the decree must be adhered to notwithstanding old traditions or abuses. However, we must bear in mind that, though the seventh year is mentioned as the period of life at which a child may and should be admitted to the Sacred Banquet, a certain latitude is allowed. Individual circumstances should be taken into consideration. Children differ with regard to natural talents, mental capacity as well as moral disposition. Home training, the surroundings in which a child lives, the school which he attends, and divers other factors are apt to influence his character and development. Some children, no doubt, are fit to make their First Communion at the age of seven, others must wait till they are eight or nine years old, and quite a number may, perhaps, have to be put back until they have reached the age of ten. The younger a child is, the stronger and clearer ought to be the proofs and evidences of his fitness.

Who Decides the Child's Fitness to be Admitted to First Communion

3. Who shall decide whether a child is qualified to be admitted to First Holy Communion. The Decree says: "The obligation of the precept of Confession and Communion which rests upon the children, falls principally upon those in whose care they are, that is, parents, con-

[7] *Conc. Pl. Balt. II,* n. 261.

fessors, teachers, and pastors." The Catechism of Trent makes a similar statement. The parents are mentioned first. This presupposes that the parents are good, well-instructed, and pious Catholics, who conscientiously attend to their duties and who, in presenting a child to the priest, are led by proper motives. But quite often this condition does not exist. Home life and home education are greatly neglected in our day and in this country. Parents do not keep the children always by their side and do not watch them as they should. They allow them to run about the streets, even at a tender age, without inquiring as to what companions they go with. A writer of a paper published in the *Emmanuel,* treating of the preparation of children for First Communion and the duties of parents, justly remarks:

"It is the preparation of the young heart for our Lord's coming by the exercise of those Christian virtues and the formation of those Christian habits, which must be its stay during life. For this the proper sphere is the home. . . . Not only is the idea of the Blessed Sacrament difficult to implant in a child who is positively wicked, but the same is true of one who is uncared for, neglected, dirty, and left chiefly on the streets. It is evident that this must be so; for the young minds and hearts of such unfortunate children are harassed, sullied, and preoccupied, and the thought of Jesus and His mysterious love must be as strange to them as to the savage. Where there should be a pious love of God there is a premature worldliness; where there should be innocence, there is a precocious knowledge of all that is evil; and where there should be the gentleness and self-respect of one who possesses an immortal soul made to God's own image, there is too often a coarseness and selfishness, a hardness and recklessness which would be disgusting even in grown men and women. To prepare children of this kind for their First Communion as the pastor's heart would wish to prepare them, is impossible. Sufficient knowledge may be imparted to them, it is true, and by great exertions they may be brought to the Sacrament of Pen-

ance and kept in some degree of decent behavior for a day or two until the sacred ceremony is over. . . . But it is too probable that, for want of the preparation here spoken of, the marvellous graces which the Blessed Eucharist is intended to bring to the soul of the Christian will never be stirred up." [8]

Evidently, whenever such a lamentable state of affairs exists (the cases are not rare) it will not be amiss and not contrary to either the text or the spirit of the late decree to claim that the pastor and the teachers of the parochial school who come in frequent contact with their pupils have a better opportunity to observe a child's conduct and character and not seldom will be more competent to judge of his fitness for Holy Communion than the parents. At least the voices of the pastor and of the teacher should be heard and their opinion consulted, before the parent or guardian insists upon the child's being admitted to the Sacred Banquet. Even a confessor, if he is a priest not connected with the parochial clergy, would act imprudently by allowing a child to go to First Holy Communion without having obtained the permission of the pastor. All, parents, confessors, teachers, and pastors, must act in harmony. Such, no doubt, is the true meaning and right interpretation of the decree of Pius X.

That this interpretation is correct can be seen from the New Code, which says (can. 854):

§ 1. *Pueris, qui propter aetatis imbecillitatem nondum huius sacramenti cognitionem et gustum habent, Eucharistia ne ministretur.*

§ 2. *In periculo mortis, ut sanctissima Eucharista pueris ministrari possit ac debeat, satis est ut sciant Corpus Christi a communi cibo discernere illudque reverenter adorare.*

8 June, 1914.

§ 3. *Extra mortis periculum plenior cognitio doctrinae christianae et accuratior praeparatio merito exigitur, ea scilicet, qua ipsi fidei saltem mysteria necessaria necessitate medii ad salutem pro suo captu percipiant, et devote pro suae aetatis modulo ad sanctissimam Eucharistiam accedant.*

§ 4. *De sufficienti puerorum dispositione ad primam communionem iudicium esto sacerdoti a confessionibus eorumque parentibus aut iis qui loco parentum sunt.*

§ 5. *Parocho autem est officium advigilandi, etiam per examen, si opportunum prudenter iudicaverit, ne pueri ad sacram Synaxim accedant ante adeptum usum rationis vel sine sufficienti dispositione; itemque curandi ut usum rationis assecuti et sufficienter dispositi quamprimum hoc divino cibo reficiantur.*

Preparation for First Communion

4. The question of age being duly settled, we may next ask, What *preparation* must be made for the great event? We must distinguish a twofold preparation, of the mind and of the heart. Both may be remote and proximate. The remote preparation may be summed up as follows: Let us suppose that the children of the congregation attend a parochial school; in this case a devoted and zealous pastor, in the very beginning of the scholastic year, will pay a visit to the school rooms and single out those of his young flock whom he deems fit and worthy to make their first Communion during the coming season. When he has found them he should take them under his special care and impress them with the idea that they are to perform an important action in the near future. In the ordinary catechetical instructions, in school and in church, these children should be examined more closely and be made more thoroughly acquainted with the doctrines of faith and morals, especially those that refer to the Sacraments. Moreover, they ought to be told that in their behavior at home and in school, towards their parents, their teachers, their classmates, they must be more careful, more edi-

fying than perhaps they have been before. The examples of such Saints as St. Aloysius, St. Stanislaus, St. Francis de Sales, St. Teresa, and others, may be placed before them. Furthermore, the priest must exhort them to pray devoutly, especially at Mass and Benediction of the Blessed Sacrament, in order that the Lord Jesus, hidden in the Sacred Host, may help them to dispose their hearts for His coming. Finally, when they present themselves for their quarterly confession, they should be spoken to with all the emotion and unction of a true shepherd, so as to arouse in their souls the proper sentiments. Such occasional allusions, if made at the right time and in a becoming way, will remind the little ones that the eye of their pastor is watching them, and put them into the proper temper for the proximate preparation.

5. The *proximate preparation,* as far as mental equipment is concerned, consists in imparting such knowledge of our holy religion as is necessary at that age and for the occasion. To meet this purpose it will be necessary to start a special class of first communicants, and this should be done at least six or eight weeks before the date appointed for the reception of the Sacrament. One hour each day or, if this is not possible, every other day, should be devoted to instruction.

Now, how much knowledge of Christian doctrine should these children possess before they can be admitted to Holy Communion? Formerly, when they had to wait till their twelfth or even fourteenth year, and when First Communion but too often meant the end of school-life, it was customary to make the children study the whole catechism, or at least to give them a review of what the ordinary catechism contains. Now the instruction need not be so complete because it takes place not at the end but rather at the beginning of school-life. The

Decree says: "The knowledge of Christian doctrine required in children in order to be properly prepared for First Holy Communion is that they understand according to their capacity those mysteries of the faith which are necessary as a means of salvation, that they be able to distinguish the Eucharist from common and material bread, and approach the Sacred Table with the devotion becoming their age." These words must be taken in their correct sense. Some, it seems, thought that it would suffice to tell the children what the Holy Eucharist is, or rather what it is not, namely no common food. Then the little ones might be briefly taught what they must do to receive the Sacrament worthily, namely, that they must be in the state of grace, and, if not, acquire that state through confession. All this, they claimed could be explained in a few days' or even hours' instruction. Now this is a false interpretation of the Decree. The children cannot have a positive knowledge of the Catholic doctrine with regard to the Holy Eucharist and the disposition required for its worthy reception, unless they be taught many other things which constitute the preliminary essentials for such knowledge. They must understand those articles of faith which a person is obliged to believe *"necessitate medii,"* such as the existence of God, the dogma of the Blessed Trinity, of the Incarnation, etc. Furthermore they must be well instructed on the Sacrament of Penance. And how can this be done, unless they know first what sin is, the difference between mortal and venial sin, the duties which a man owes to God and his neighbor? Hence an explanation of the ten commandments, of the commandments of the Church, of contrition, of confession, of the virtues of faith, hope, and love must be given to them. Now, all this requires time. True, it cannot be expected that the

little ones, even if they are unusually talented, will comprehend the matter thoroughly, but a rudimentary knowledge is certainly required. Pius X himself, in a letter which he wrote to the Cardinal Vicar of Rome, in 1905, insisted on the necessity of thorough instruction to be given to the children before the reception of the various Sacraments. As to Holy Communion in particular, he demanded that each child pass a satisfactory examination before it was admitted. "The pastor," he says, "must inform himself of the piety and devotion of the little ones, and, therefore, ought to labor first that they be filled with a great respect for the Blessed Sacrament."

Hence we repeat what we said above, a short and superficial explanation, which is apt to give the young mind only a vague idea of the Eucharist, of Penance, etc., is insufficient, and those pastors who give no more do not do their whole duty.

From the moment that the class of first communicants is started, and during the whole time of its progress, hand in hand with the mental equipment, the hearts of the children, too, should be prepared to become fit abodes for the King of Heaven. The catechetical instructions should not be dry recitations, but interwoven with exhortations and pious thoughts, so as to arouse holy affections in the souls of the young listeners. The instructions must be made so attractive that they instinctively feel the sacredness of the subject matter.

We do not deny that this work of preparation requires more than ordinary skill. But there is no reason to be discouraged. Let the priest whose duty it is to teach a first Communion class, do his best, then the Lord will not fail to supply the necessary grace, for which the priest should constantly pray. Let him often beseech our Saviour in the Blessed Sacrament to inspire him with the

right thoughts and sentiments, that he may be a fit and worthy guide to the little ones, and lead them to their Divine Friend and Master. The pains which are taken in this great and important work will earn for the priest who is imbued with the right spirit and actuated by the right motive, an abundance of merits in heaven, and fill his heart with the choicest consolations here below.[9]

The communicants should go to confession at least once a month from the moment the special class is started. It helps them to realize the evil of sin and the necessity of cleansing their souls thoroughly for "the great act." It will give the confessor an opportunity to correct certain bad dispositions, such as anger, stubbornness, disobedience, lying, impurity. The will of the child may be strengthened by shaping the still impressionable heart. Sparks of good qualities and dormant sentiments of piety may be fanned into a burning flame. The penitential absolution itself, the grace of the Sacrament, will wash the souls clean before the great day arrives, so that they will appear as spotless lambs before the Divine Shepherd.

6. Immediately upon the opening of the class, the children should be exhorted to redouble their zeal in prayer, in good behavior, in mortification. But this should be done so as not to create a distaste for these things, lest sanctity be looked upon with a sort of aver-

[9] We may quote the words of Bishop Dupanloup: "Nothing to me is comparable with the recollections I have of the weekly catechism instructions [preceding first communion]. No preaching however eloquent, no ministry however consoling, equals this, for there one sees more clearly than anywhere else the beautiful work of God in human souls, the true nobility, the divine foundation there is in each child; the awakening of all that is best in their natures, the struggle between good and evil, in which one sees the strength and tenderness of God's mysterious power and action on each individual soul, and that at an age when impressions are strongest and most lasting, for all the hopes and fears of the future are there."

sion, as a restraint to be shaken off as soon as the day of first Communion is past. Lead the children to church yourself each time the class is over, and for five or ten minutes recite a few prayers with them before the Blessed Sacrament, not only prayers found in books, but spontaneous expressions of the heart. See that they move slowly, and genuflect devoutly. As far as mortification is concerned, extremes should be avoided. It is better to ask a few easy things, which will be done with pleasure, than to impose many difficult ones, which the children will assume only with reluctance. Tell them that on one day of the week, say Friday, they should restrain their appetite a little by curtailing their dinner to three-quarters of an ordinary meal or by refusing delicacies (cakes, fruit, etc.), offered to them, and to do this for the love of Jesus. Also remind them that they (the girls especially) should not think so much of their dress, of new clothes, presents, etc.; this will help to curb pride and ambition.

Retreat before First Communion

7. When the catechetical instruction is over, all having been duly examined in Christian doctrine, the necessity of concentrating attention upon the great event increases. For this reason the children ought to take part in *religious exercises* or make a kind of *retreat* under the immediate supervision of the pastor. These exercises should not last longer than three days, two or three hours in the morning and as many in the afternoon. In the morning all should assist at Mass. The rest of the time should be divided between meditations, spiritual reading, examination of conscience, making the Way of the Cross, reciting the Rosary, visiting the Blessed Sacrament, etc. The meditations must not be too long; half an hour, we believe, is enough—once in the morning and

once in the afternoon. Accommodate yourself to the mental capacity of your hearers. Hence, avoid high-sounding words and abstract theories, rather awaken the attention of the class by little stories and examples chosen from the lives of the saints.

During the retreat the children should keep perfect silence, at least as long as they are in and around the church. Encourage them to cultivate the spirit of recollection as far as possible also at home.

The parents should be warned from the pulpit on the previous Sunday not to disturb their little ones too much during these days by overburdening them with work, and still less to expose them to dangers and occasions of sin.

The spiritual exercises, to be fruitful, should be conducted by a priest, as a rule by the pastor himself; only things of minor importance, such as spiritual reading, recitation of the Rosary, may be left to Sisters or lay teachers. It is scarcely necessary to say that the children must be properly drilled in the different ceremonies. Show them how to walk up the aisle of the church to the altar or railing, how to fold their hands, to hold their head, to genuflect, etc. Good manners in church acquired by training in early youth are apt to remain for life.

First Communion Day

8. How shall the *first Communion ceremony* be conducted? Before the new decree was issued, it had been the custom in many places to celebrate first Communion with much solemnity. A great display was found to be in order. Many thought that a deep impression would thereby be made upon the children, who would remember the ceremony all their life and consequently be strengthened in the faith. However, experience has

proved that in spite of these well-meant efforts a great many went astray. The reason seems to be that the children were withheld from the Holy Sacrament too long. Instead of admitting them at a very early age, while their hearts were still pure and innocent, they were made to wait until, perchance, their souls became sullied, and their faith weakened. Then we tried to make up for it by some solemn festivity on the first Communion day, just as if external pomp could supply what had been neglected before. The new decree discountenances the attempts made in the line of excessive display and recommends private admission to first Communion. This does not mean that no solemnity of any kind should be resorted to; only let us be careful not to put too much confidence in formalities. The main thing in preparing a child for first Holy Communion is to instill into his heart a lively faith and an ardent desire for the heavenly Food and union with God.

If the children are admitted to first Communion in groups, it should not be done, as formerly, in grand style, but with simplicity as to clothes and dress. Only at the general Communion, which, according to the decree, should take place once or several times a year, and in which all children who have been admitted during the course of the year or in former years participate, will a festive solemnity be in order. To what extent or in what form these solemnities had best be arranged, apart from diocesan regulations, must be left to the judgment of each pastor. Quite often it will be well to let the children march in procession to church with candles in their hands. Renewal of the baptismal vows, consecration to the Sacred Heart of Jesus or the Blessed Virgin, enrollment in the Confraternity of the Scapular will help to make the celebration more impressive. Some

prayers such as acts of faith, hope, love, contrition, may be recited in chorus. Whenever the Mass is a High Mass this should be done before Mass starts; at a Low Mass it can be done during the Holy Sacrifice, but only at intervals, in order to give the communicants an opportunity to say some prayers of their own in silent devotion. After Mass, when the people begin to leave the church, the communicants should stay for a few minutes and make a short thanksgiving in common. "The pastor will profit by this occasion to make a strong appeal to the parents in behalf of the thorough Christian education of their children; the sacred duty of sending the children to Catholic schools and institutions wherever possible and as long as possible; the duty of guarding the children against the dangers and occasions of sin all around them." [10]

Preparing Children who do not Attend the Parochial School

9. What we have said thus far about preparation for first Communion refers principally to children trained in parochial schools. Unfortunately, there is still many a congregation without a parochial school, where the children are compelled to attend a *public school.* These children deserve our attention all the more because they are in greater need. Hence, wherever it can be done, these children should be kept away from school altogether for six or eight weeks, because the catechetical instructions will occupy all their time and energy. If they cannot conveniently miss school, the pastor should arrange the hours of instruction so as not to interfere with school work. Children who live in rural districts, too far away from church (ten or more miles) to come to town regu-

10 Archbishop Messmer, Circular Letter, May 1, 1911.

larly and attend a first Communion class, ought to board nearby to secure the benefits of daily instruction. If the parents are too poor to pay their board, the pastor should perform a work of charity and pay for it himself, or induce some wealthy members of the congregation to do so. The same may be said with regard to cases where the parents are not able to procure the necessary clothing, etc., for a child old enough to make his first Communion. A zealous priest will not shrink from pecuniary sacrifices when a soul's salvation is at stake.

10. Your pastoral zeal may undergo a severe trial when you meet with certain stray sheep. Thus you will sometimes find grown-up boys and girls, twenty or more years old, who have not yet made their first Communion. These, if they are detained by work or in any other way prevented from attending the regular class, must be instructed privately in the same manner as converts. The saddest cases, however, are those of children whose parents are only nominal Catholics, who, misled by carelessness, prejudice, false ambition, etc., send their offspring to a public or non-Catholic school, though there is a good Catholic school available. With some pastors it is a rule not to admit such children to first Communion until they have attended the parochial school for at least one year. This demand is certainly not unreasonable, but we doubt whether it can be enforced under all circumstances. The gross ignorance of such children, the difficulty in getting them to come to school, the indifference or bad example they witness at home, and the evil influence thus exercised upon their souls, may be a very sore trial to a priest's heart. The first temptation undoubtedly is to abandon these unfortunate children altogether and to cast the responsibility for their loss on the parents. But to yield to this temptation would be

wrong and show a want of the love that befits a true shepherd of souls. The example of our Lord and His Apostles teaches us to act differently. They again and again preached the Gospel to the descendants of the house of Israel, although it seemed, and actually was with many, a hopeless task. With kindness and unwearied patience, therefore, ought the pastor to deal with these stray sheep; he ought to go in search of them and not wait until they come of their own accord; he should start a separate class for them, if there be many, to give them special instructions if they do not get along well with the other children, whose religious education, owing to the parochial school training, is more advanced. After they have been duly prepared and found well disposed, holy Communion may not be refused to them simply because the parents are negligent and careless, since it would be wrong to make a child suffer for the faults of his father and mother. Who knows but what such a child may, in God's providence, be destined to become an instrument for bringing back his parents to their duty!

11. As to the *day to be set apart for first Communion,* nothing definite can be said. Wherever there are diocesan regulations determining the exact date, these must be observed. Otherwise it is proper to choose a day during the Paschal season, so that the children who are of the required age may simultaneously attend to their Easter duty. When a priest attends an outlying mission, or several of them, he should set apart a certain season during which the children may have an opportunity to be prepared for first Communion.[11]

11 The following books are suitable for instructing a first Communion class: Furniss, *Tracts of Spiritual Reading,* Brennan, *My First Communion,* Schmitt, *Anleitung zum ersten Kommunionunterricht, Prayers for First Communion Classes,* Lasance. *A pious Preparation for First Holy Communion with a Retreat of Three Days.*

Rule VI of the Decree says: "Those who have the care of children should use all diligence in order that after first Communion the children shall approach the Holy Table often, even daily, if possible, as Jesus Christ and Mother Church desire, and that they do it with a devotion becoming their age."

Mindful of this ardent wish of the Holy Father Pius X, every pastor of souls should take pains to get the children accustomed to receive holy Communion frequently. Special days of the week ought to be set apart for this purpose. The hour for the children's Mass should be early enough to enable the children to get home for breakfast before school starts. For the children who live too far from church a light meal should be prepared in the schoolroom. "If parents and teachers cooperate, the desire of Communion will be born in these young souls, the grace of God will develop it. But we must second this divine work, we must wage war on sin and evil inclinations, we must teach the children to overcome their budding passions, to correct the faults which they know our Lord will not like to find in their hearts when He comes." [12]

Some have feared that the execution of the Roman decree might take large numbers of our children away from the parish school after they have made their first Communion. This will not be the case if every priest engaged in pastoral work does his duty. The labor of the sacred ministry, it is true, has increased, but this is not a sufficient cause for finding fault with the conditions which confront us. Serious efforts should be made and effective measures be taken to disabuse misguided parents of their false notions. A recent writer says:

12 *Emmanuel,* March, 1914, p. 108.

"To defer First Communion until ten, twelve, and even fourteen years on the ground that no instruction can be given to very many of our children after their first Communion is unjustifiable. Even granted that this be the only remedy, all children should not be denied for years the graces of the Blessed Sacrament because some cannot or will not continue their religious instruction after First Communion. Even granted that this prolonged instruction is an advantage for some, who will measure the disadvantage—the loss of first innocence—which is always to be deplored and might have been avoided by receiving the Holy Eucharist in more tender years?" [13]

The decree of Pius X concludes as follows: "He [the Pope] has commanded all the Ordinaries that the present Decree should be made known not only to the pastors and the clergy, but also the people, to whom it shall be read yearly, at Easter time, in the vernacular."

The priest in charge of a parish will do well to add a few remarks of his own, according as local conditions suggest.

"All the zeal of the pastor is marred unless the parents also do their part. They are bound, at least, to do two things. First, they must see that the children attend the special instructions which are given to first communicants. Is it not very hard upon the priest, and a proof of great indifference to Almighty God when children are allowed by their parents persistently to stay away from and to neglect that very instruction which is especially intended to make them less unworthy and less unprepared for this, one of the greatest events of their lives? . . . In the second place comes the wider and more difficult duty of training up the child in piety and spiritual feeling, so that when our Lord comes, He may come to a heart that is truly able to give Him a welcome and an abiding dwelling place." [14]

13 *Eccles. Review,* Vol. XLIII, p. 488.

14 *Emmanuel,* June, 1914, p. 215.

Article V

THE HOLY SACRIFICE OF THE MASS

1. It is a dogma, *"de fide tenendum,"* that the Holy Eucharist is not only a Sacrament to be taken as a spiritual food in Holy Communion, but also a Sacrifice to be offered in the Mass. *"Si quis dixerit in Missa non offerri Deo verum et proprium sacrificium aut quod offerri non sit aliud quam nobis Christum ad manducandum dari, anathema sit."* [1] Without entering into a detailed discussion of the particular way in which the sacrificial character manifests itself, such as is given in dogmatic theology or liturgy, we may briefly say this: It is in and through the consecration that Jesus Christ, the God-man, offers Himself mystically to His heavenly Father. there exists an intimate connection between this oblation and the one which took place on Calvary. The Sacrifice of the Mass is a representation and reproduction of the Sacrifice of the Cross, the greatest and most sublime act of worship which has ever occurred on earth. *"Una eademque est hostia,"* says the Council of Trent, *"idem nunc offerens sacerdotum ministerio, qui seipsum tunc in cruce obtulit, sola offerendi ratione diversa."* [2] In Holy Mass we possess a most perfect and most wonderful means for rendering adequate homage to the Divine Majesty, as both the victim and the offerer are none other than He of whom it has been said: "This is My beloved Son, in whom I am well pleased." [3]

We must not be surprised, therefore, that from the very beginning of the Church the greatest care has been

1 *Conc. Trid.*, Sess. XXII, c. 1. 2 *Conc. Trid.*, . . .
3 Matt. iii, 17.

taken to have the holy mysteries celebrated with a zeal and devotion worthy of their dignity. The early Christians considered it the highest favor and happiness to be present at this act of worship. All the trials, sorrows and afflictions their enemies heaped upon them, all the joys, pleasures and gratifications the world held out to them, appeared as nothing in their sight when they knelt in silent adoration before the King of kings, hidden under the species of bread and wine, and laid on the altar as a Lamb slain for the salvation of men. No persecution, fine, or punishment could prevent them from flocking to the hidden and secret places where they were allowed to take part in the Eucharistic Sacrifice. And as it was at that early age, so it was ever afterward, when the Catholic Church was persecuted and her members were proscribed, as, for instance, in England during the Reformation; in France during the revolution; in Germany during the "Kulturkampf"; and so it is to-day in heathen and barbarous countries. There is a wonderful power of attraction in the Mass, drawing the hearts of Catholics towards the altar and the church. We may, indeed, at times be astonished that the justice of God permits men to live and prosper in spite of the numberless horrible crimes committed every day. Why, we may feel tempted to ask, does not a universal deluge destroy this impious generation or sweep whole nations from the face of the earth? The answer lies in the words of the prophet: "In that day there shall be an altar of the Lord in the midst of the land of Egypt." [4] And again: "From the rising of the sun even to the going down, my name is great among the Gentiles, and in every place there is a sacrifice, and there is offered to my name a clean obla-

[4] Is. XIX, 19.

tion." The most atrocious crimes and the most loathsome sins committed by human malice find their expiation in that continuous act by which the Son of God offers Himself ever anew to His Father on the altars of the Catholic Church. Woe to this world if the powers of hell should ever succeed in abolishing the Sacrifice of the Mass, or in reducing its influence to a minimum!

The Sacrifice of the Mass and the Priesthood

2. Where there is a sacrifice, there must be a priesthood. In the Old Law, God was pleased to entrust one tribe, that of Levi, with the right and duty of offering victims in the sanctuary and thereby keeping the fire of devotion burning in the hearts of His people. In the New Law, not everyone is permitted to ascend the altar to make oblation to the Most High, but only those whom the Holy Ghost has chosen, who have been properly ordained, and to whom, in the rite of ordination, the words have been duly addressed: "Receive the power of offering sacrifice to God and of celebrating Masses both for the living and for the dead, in the name of the Lord."

Whence do the priests of the Catholic Church derive their dignity, that sacred character so loved and revered by pious souls, so hated and ridiculed by the enemies of our religion? The answer is, from the Eucharistic Sacrifice. In the heavenly light which goes forth from the altar the minister is enveloped with a celestial splendor. Bishop Ullathorne in a sermon said: "Consider, my brethren, what this priesthood is, what a call, what a gift, what a sublime communication of the sacerdotal character of Christ. It is the prerogative of mercy, which the Incarnate Son hath won over the justice of the Eternal Father, yet, without defeating justice; it is the power

which God exerts over God for the pardon of the human race; it is the very function of grace and mercy and it is committed to human keeping. The acts of this power are efficacious even unto the portals of hell and even to the gates of heaven; nay, they go beyond the gates and reach that golden altar which is before the face of God, on which stands the Lamb forever slain and forever pleading mercy. The priest is the agent of the Incarnate God and the dispenser of His grace, His truth and life. 'Let a man so account of us,' says St. Paul, 'as the ministers of Christ and the dispensers of the mysteries of God.' " [5]

3. The intimate union into which the priest enters with the Divine Saviour, when he stands at the altar as His representative, the sublime act performed in the holy Sacrifice, imposes upon every priest the obligation of leading a life worthy of his calling. "The title *alter Christus,*" says Cardinal Manning, "is both a joy and a rebuke." It ought to be for us a constant impulse to a higher degree of perfection. The very thought of a priest committing a mortal sin is too revolting to dwell upon. A priest is set apart for God's glory, and upon his whole person, both soul and body, are written, as it were, in golden letters, like on the diadem of the High Priest, the words *"Sanctum Domino."* Can it be possible that the ordained minister of Christ and His Church should ever lose sight of his end and destiny? We should certainly not believe it if sad experience did not prove the contrary. Priests may by mortal sin sully the robe of virtue and innocence in which they should always be clothed. The worst thing, however, is that in this unfortunate state they sometimes dare to ascend

[5] I Cor. iv, 1.

the altar, touch the Holy of Holies, and offer the Immaculate Lamb of God with hands polluted and hearts defiled by grievous sin. All the outrages our Lord suffered from His enemies did not hurt Him so deeply as the treacherous kiss impressed upon His lips by the apostate Judas. "If my enemy had reviled me, I would have readily borne it," Jesus could say with David, and He can say the same of a priest who has the hardihood to offer the Holy Sacrifice with mortal guilt on his soul. After this sacrilegious crime has been committed once, the way is too often paved to final impenitence and utter reprobation. To such an unfortunate man nothing is sacred. St. Alphonsus, commenting on the passage of Holy Scripture which says that "The wicked man, when he is come into the depths of sin, contemns," declares: "This wicked man is the priest who sins through malice; he contemns and despises chastisements, admonitions, the presence of Jesus Christ, who is near him on the altar; he despises all and blushes not to surpass in malice Judas, the traitor." What will be the end of such a renegade priest? "In the land of the saints he hath done wicked things, and he shall not see the glory of the Lord." The end will be, first, abandonment by God, and then hell.[6] If you should ever have the misfortune to fall into a mortal sin, hasten as quickly as you can to go to confession, wash off the stain, no matter what sacrifices you may have to make, how much money, time, and humiliation it may cost you. Better all this than to say Mass in that state. Do not be satisfied with mere contrition, for the law of the Church is clear and evident. *"Probet autem seipsum homo. Ecclesiastica autem consuetudo declarat, eam probationem necessariam esse, ut nullus sibi conscius pec-*

6 Ullathorne, *Ecclesiastical Discourses.*

cati mortalis, quantumvis sibi contritus videatur, absque praemissa sacramentali confessione ad sacram Eucharistiam accedere debeat...Quod a christianis omnibus, etiam ab iis sacerdotibus, quibus ex officio incubuerit celebrare haec sancta synodus perpetuo servandum esse decrevit, modo non desit illis copia confessoris. Quodsi necessitate urgente sacerdos absque praevia confessione celebraverit, quam primum confiteatur." [7]

4. *"Hodie celebravi, cras celebrabo."* These words ought to ring continuously in a priest's ears as a warning to avoid whatever is not in accordance with the position he holds as mediator between God and men. The purity with which his soul should be adorned does not consist simply in freedom from mortal sin. He must also strive to avoid venial sin as far as human weakness allows. Do you wish to have a proof for this? Just think of the washing of the feet performed by our Divine Redeemer previous to the institution of the Holy Eucharist at the first Mass ever celebrated. When the Apostles wondered at this strange action of their Master, they were given to understand that it symbolized the purity of heart required in those who desired to partake of the Holy Mysteries. "Let no one," remarks St. Bernard, "disregard little faults, for it was said to St. Peter that, unless Christ purifies us, we shall have no part in Christ." The life, the whole exterior and interior of a priest ought to be such as to inspire those with whom he comes in contact with a love of virtue. This is beautifully expressed in the Roman Pontifical, in the exhortation which the bishop gives the candidates before ordination: *"Itaque, filii dilectissimi, servate in moribus vestris castae et sanctae vitae integritatem. Agnoscite*

7 *Conc. Trid.*, Sess. XIII, c. 7.

quod agitis, imitamini quod tractatis; quatenus mortis Dominicae mysterium celebrantes mortificare membra vestra a vitiis et concupiscentiis omnibus procuretis. Sit doctrina vestra spiritualis medicina populo Dei. Sit odor vitae vestrae delectamentum ecclesiae Dei, ut praedicatione atque exemplo aedificetis domum, id est familiam Dei." To comply with this warning, a priest should cultivate especially those virtues which are his professional ornaments, *viz.:* charity and chastity. "The pastor's office is the highest discipline of charity," says Cardinal Manning; "between the beginning and ending of his life charity is the urgent motive which constrains, sustains, and spends all his living powers. He knows himself to be *vicarius charitatis Christi."* As to chastity, Cardinal Gibbons in his book *The Ambassador of Christ* observes: "Chastity is the most glorious, the most distinctive, and the most indispensable ornament of a priest. There is no vice which people more abhor, which they are less disposed to condone, than clerical incontinence. All transgressions have a peculiar malice in a priest, but incontinence is a moral leprosy that not only renders him loathsome in the eyes of God and man, but dulls the sense of decency and self-respect in himself. He has little regard for his reputation, for a healthy public opinion, for the scandal he brings to the Church and her members. All these considerations he sacrifices on the altar of passion." The Son of God, when living on earth, admitted to his company only chaste and pure souls. His Virgin Mother, St. Joseph, St. John the Baptist, the Apostles, above all the Beloved Disciple, were persons of unblemished purity. Can it be otherwise now? Can the same Son of God permit a priest who is a slave of sensuality to rest upon His breast in the Holy Sacrament? Certainly not. Pure must be the hands that hold the virginal Flesh, pure the

lips that are reddened with the Sacred Blood, pure the heart into which enters the Immaculate Lamb.

Preparation for Holy Mass

5. How should the priest prepare for the celebration of Mass? *"Instante celebratione totis viribus* [*sacerdos*] *curare debet, ut in ara cordis ignem divini amoris succendat, actusque eliciat diversarum virtutum qui heroici sunt et tanto sacrificio quantum fieri potest convenientes."* [8] When Jesus Christ, the High Priest of the New Law, was about to enter the Holy of Holies, that is, to offer up the bloody Sacrifice, He first communed with His heavenly Father in the Garden of Olives. Thus also the priest, before he ascends the altar, should awaken in his heart such thoughts and emotions as are in accordance with the sacred act he is about to perform. This is done by meditation, for *"in meditatione mea exardescet ignis."* St. Alphonsus bitterly complains that so many priests neglect this powerful means of sanctification. "How can the priest," he says, "celebrate Mass with devotion unless he has first made mental prayer? I should be satisfied with half an hour, and in some cases even with a quarter of an hour, but a quarter is too little. There are many beautiful books containing meditations as a preparation for Mass, but who makes use of them? It is through neglect of meditation that we see so many Masses said without devotion and irreverently." These words of the Holy Doctor are but too true. It is a pity to behold priests never engaging in mental prayer, except during a retreat, on the pretext that they have no time for this spiritual exercise, or no skill and taste for it. Do not follow their example. Rise early enough every morning

8 Card. Bona, *De Missae Celebr.*, c. 5.

so that you may have ample time to prepare yourself for the Holy Sacrifice by half an hour's meditation. Do not allow anyone to disturb you. Lay aside all profane and worldly reflections, drop all your cares and troubles. The first-fruits of the day belong to God and your soul. The collection of oral prayers called *"Praeparatio ad Missam,"* contained in the Missal, will come handy, as it is very apt to arouse the proper emotions in a priest's heart. If you cannot recite the whole of it, say at least a part, such as the orations, or the one or other psalm. Last but not least, see to it that you have finished Matins and Lauds of the Office for the day, for this is obligatory, though only *"sub veniali"*; hence, if possible, "anticipate" the evening before, as you may not have sufficient time in the morning. Your meditation and preparation being over, slowly walk to the church, wearing your clerical garb, *i.e.*, the cassock. Do not stand around and chat with members of the congregation, whom you may chance to meet on the way, but go directly to the sanctuary. The sacristy is a holy place. It is an abuse to talk there on profane subjects, to laugh, to joke, to read newspapers, especially before Mass. Your devotion and attention, if you had any, will surely evaporate if you engage in such practices. Do not allow anyone to accost you in the sacristy when you are ready for celebration. Immediately after you have entered, vest yourself, and while putting on the vestaments say the different prayers which are of obligation. The specific formula of the Mass should be arranged before you go to the altar. Look up the Ordo every day, lest you make mistakes.

Observance of Mass Rubrics

6. In the celebration of the Mass the rubrics must be observed to the minutest detail. They bind under sin.

By setting them aside, or carrying them out negligently, you will bring punishment on yourself; by observing them you perform so many acts of obedience by which you will acquire merits and eternal recompense. *"In his [ritibus] sane vel minimum apicem adiicere, tollere aut ullo modo immutare nefas est. Nullus enim in peragendo hoc sacrificio ritus adhibetur, nulla caeremonia quae inanis aut supervacanea citra impietatem existimari possit."* [9] The tone of your voice, the position of your hands, the movements of your head, your genuflections must all be exactly as the rubrics prescribe. Do not offend the pious worshippers by giving a bad example. Thus, for instance, it is improper to become uneasy when something is not in order, to scold the servers, to give commands with a loud voice, to look around at every little noise in church, to turn and move more like an actor than like a sacred minister, or to proceed in a slovenly way, to yawn or groan, to pronounce the words too fast,[10] to mutilate syllables. A priest in celebrating the Holy Sacrifice takes the place of Christ; everything in and about him, therefore, should breathe devotion, holiness, and charm and inspire faith and respect for the Sacred Mystery in all who are present. *"Sacerdotium in terris peragitur, sed instar caelestium munerum est computandum,"* says St. Chrysostom. Especially that part of the Mass called the Canon should be performed in all its details with the greatest reverence and attention. *"Cum perveneris ad sacrum canonem,"* St. Bonaventure exhorts, *"recollige mentem, ne per diversa vagetur, appone diligentian magnam in signis et actibus, maiorem in verbis, maximam in intentione."*

9 *Conc. Pl. Balt. II,* n. 357.

10 St. Alphonsus is of the opinion that a priest saying Mass in less than a quarter of an hour commits a mortal sin. (*Theol. Mor.,* c. VI, n. 400.)

7. After Mass follows a suitable and proper act of *thanksgiving*. The Missal and Breviary contain a series of prayers adapted for this purpose. They are not of obligation, but merely directive. Any form of prayer, whether oral or mental, suffices. As to the length of time which should be spent in thanksgiving, no rule exists. The rubrics only say *"aliquantulum,"* but we think it is by no means too strict to maintain with St. Alphonsus that at least a quarter of an hour should be devoted to this act. It is advisable to perform it publicly in the church or sanctuary (not in the sacristy), so that the people may witness it and be induced to do the same after Holy Communion. In some places, especially in country missions, a priest is often disturbed in his devotion after Mass. Affairs of all kinds, temporal and spiritual, claim his attention. If they do not take too long, it is best to settle them at once; if they require some time, tell the people to wait till you have finished your prayers. The Eucharistic Lord in the celebrant's heart has at least as much right to be heard and attended to than any one else.

How Often Shall a Priest Celebrate Mass

8. How often shall a priest celebrate Mass? Priests who have charge of souls are obliged *sub gravi* to celebrate Mass on all Sundays and holydays of obligation in order to give those who are entrusted to their care an opportunity of complying with the ecclesiastical precept.

According to the new Code (Can. 216) every diocese must be divided into distinct territorial parts, each part having its own church with the people assigned thereto and a rector as pastor (*parochus proprius*) placed over them. These parts are called parishes; within an Apostolic Vicariate or an Apostolic Prefecture, quasi-parishes.

The obligation incumbent upon the pastor of applying the fruits of the Mass to his people is specified in Canon 466:

§ 1. *Applicandae Missae pro populo obligatione tenetur parochus ad normam Can. 339 [omnibus diebus Dominicis et festivis de praecepto, etiam suppressis], quasi-parochus ad normam can. 306 [diebus ibi enumeratis].*

§ 2. *Parochus qui plures forte paroecias aeque principaliter unitas regat aut, praeter propriam, paroeciam aliam vel alias in administrationem habeat, unam tantum debet Missam pro populis sibi commissis diebus praescriptis applicare.*

§ 3. *Ordinarius loci iusta de causa permittere potest ut parochus Missam pro populo alia die applicet ab ea qua iure adstringitur.*

§ 4. *Parochus Missam pro populo applicandam celebret in ecclesia paroeciali, nisi rerum adiuncta Missam alibi celebrandam exigant aut suadeant.*

§ 5. *Legitime absens parochus potest Missam pro populo applicare vel ipse per se in loco in quo degit, vel per sacerdotem qui eius vices gerat in paroecia.*

[It has been decided that pastors in the United States are real, canonical pastors (*parochi*), having all the duties and obligations pertaining to such an office and according to canon 466 and 399 are specifically bound to apply the *Missa pro populo* on Sundays and on feast-days of obligation (including those that have been suppressed), this obligation binding them in conscience unless dispensation or commutation be received from the Holy See."]

What about priests who are not engaged in parochial work? Are they free to say Mass or not, as they please? The Code says that *all* priests, irrespective of an office which they hold or the particular obligation they have assumed, are bound to say Mass several times a year. Bishops and religious superiors are admonished to see to it that the priests under their jurisdiction celebrate Mass on all Sundays and holydays of obligation:

"Sacerdotes omnes obligatione tenentur Sacrum litandi

pluries per annum; curet autem Episcopus vel Superior religiosus ut iidem saltem singulis diebus dominicis aliisque festis de praecepto divinis operentur." (Can. 805).

What about *Mass on week days?* Apart from an office or benefice or any other special obligation, there is no law commanding a priest to celebrate on these days. However, priests are exhorted to offer the Sacred Mysteries every day unless there be some reasonable cause to prevent them. The author of the *Imitation of Christ* says: "When a priest celebrates Mass, he honors God, he rejoices the angels, he edifies the Church, he helps the living, he obtains rest for the dead, and makes himself partaker of all that is good." St. Thomas remarks: "*Quidam dixerunt, quod sacerdos potest omnino a consecratione licite abstinere, nisi teneatur ex cura sibi commissa celebrare. Sed hoc irrationabiliter dicitur, quia unusquisque tenetur uti gratia sibi data quum fuerit opportunum, secundum illud (2 Cor. VI, 1): 'Exhortamur ne in vacuum gratiam Dei recipiatis.' Opportunitas autem sacrificii offerendi non solum attenditur per comparationem ad fideles Christi, quibus oportet sacramenta administrari, sed principaliter per comparationem ad Deum, cui consecratione huius sacramenti sacrificium offertur.*"[11] A work which is of infinitely more value to God and man than all the works that the angels in heaven and creatures on earth taken together could perform, certainly should not be omitted without serious reasons. Such a work is the Eucharistic Sacrifice. "*Tantum valet celebratio Missae, quantum valet mors Christi in cruce,*" is a sentence attributed to St. Chrysostom. The faithful have a keen perception; they are scandalized when they see a priest making little of the daily celebration of Mass and looking for ease and comfort. And what shall we say of the priest

11 *S. Theol.*, IIIa, qu. 82, art. 10.

himself? Has he never heard of the *"fructus specialissimus"* awarded exclusively to the celebrant? In the Holy Sacrifice we possess an inexhaustible fund of grace for our own sanctification. The solitary position of the secular priest in many of the missions of the United States is fraught with great dangers. Worldly business and innumerable external affairs are likely to make him lose that first love of which the angel in the Apocalypse speaks to the bishop of Laodicea. The daily celebration of Mass is the best means to keep the fire of love burning in his soul.

Mass Stipends

9. A particular obligation to offer the Holy Sacrifice arises from *stipends* given by the faithful. From the moment you accept a stipend you are bound *sub gravi* to say Mass according to the intention of the donor, and within a reasonable time. Hence do not accept more stipends than you are able to dispose of within the period permitted by the regulations of the Church, or tell the parties that you cannot comply with their wish until after several months. If they are satisfied, you may keep the stipend and postpone the Mass to a time which suits you.

Several decrees regarding Mass stipends have come from Rome within the last three decades (May 25, 1890; May 11, 1904; May 22, 1907; July 15, 1908). They have been somewhat overhauled and modified by the new Code. The rules as they are now in vogue may be summed up thus:

(a) No priest should collect or accept more stipends for himself than he can dispose of within the time the law allows. He may, however, go in quest of stipends or receive such to a somewhat large and extraordinary amount if his intention is to distribute them among other

priests who, he is sure, will say the Masses in due time. In particular many bishops and religious superiors gather stipends for the priests who are under their jurisdiction. Stipends should not be given to totally unknown priests or to such as for some reason or other are unreliable.

"In ecclesiis in quibus ob fidelium peculiarem devotionem Missarum eleemosynae ita affluunt, ut omnes Missae celebrari ibidem debito tempore nequeant, moneantur fideles per tabellam in loco patenti et obvio positam, Missae oblatas celebratum iri vel ibidem, cum commode poterit, vel alibi." (Can. 836).

"Qui Missas per alios celebrandas habet, eas quamprimum distribuat, firmo praescripto can. 841*; sed tempus legitimum incipit a die quo sacerdos celebraturus easdem receperit, nisi aliud constet."* (Can. 837).

"Qui habent Missarum numerum de quibus sibi liceat libere disponere, possunt eas tribuere sacerdotibus sibi acceptis, dummodo probe sibi constet eos omni exceptione maiores vel testimonio proprii Ordinarii commendatos." (Can. 838).

(b) Regarding the time when the Mass must be said, the rule is that, if the donor of the stipend has expressly stated the day on which he wants to have the Mass celebrated, or has appointed some kind of a term, the Mass must be said within the period agreed upon. If no agreement was made, the Mass must be celebrated within a reasonable or moderate time. The larger the number of Masses ordered by one and the same person, the longer one may wait with the celebration of those Masses. According to the decree *"Ut debita,"* of May 11, 1904, 100 Masses should be said within six months, ten Masses within one month, and others in proportion. However, this is not to be taken mathematically but only as a sort of suggestion. Indeed, if the donor of the stipend, either of

his own accord or upon a hint from the priest, leaves it entirely to the latter to decide as to when and where he will say the Mass, the priest may wait until he is free, provided the Mass be celebrated within a year from the day on which the stipend was accepted.

§ 1. *Missae pro quibus celebrandis tempus ab oblatore expresse praescriptum est, eo omnino tempore sunt celebrandae.*

§ 2. *Si oblator nullum tempus pro Missarum manualium celebratione expresse praescripserit:*

1.° *Missae pro urgenti causa oblatae quamprimum tempore utili sunt celebrandae;*

2.° *In aliis casibus Missae sunt celebrandae intra modicum tempus pro maiore vel minore Missarum numero.*

§ 3. *Quodsi oblator arbitrio sacerdotis tempus celebrationis expresse reliquerit, sacerdos poterit tempore quo sibi magis placuerit, eas celebrare, firmo praescripto can.* 835." (Can. 834).

"Nemini licet tot Missarum onera per se celebrandarum recipere quibus intra annum satisfacere nequeat." (Can. 835).

(c) The precept contained in the decree *"Vigilanti,"* of May 25, 1893, and inserted into the Code, commanding all persons, lay or ecclesiastic, men or women, who may have Mass-stipends on hand which are overdue, to send such stipends to the Ordinary at the end of the year, is interpreted to mean that after the lapse of one year from the date of acceptance all surplus stipends must be transmitted to the bishop of the diocese within which the *"pia causa"* mentioned in the canon is situated or the person happens to live. Only when the donor of the stipend or stipends has expressly granted a longer term, may the stipend be kept.

§ 1. *Omnes et singuli administratores causarum piarum aut quoquo modo ad Missarum onera implenda obligati, sive ecclesiastici sive laici, sub exitum cuiuslibet anni, Missarum onera quibus nondum fuerit satisfactum, suis Ordinariis tradant secundum modum ab his definiendum.*

§ 2. *Hoc autem tempus ita est accipiendum ut in Missis ad instar manualium obligatio eas deponendi decurrat a fine illius anni intra quem onera impleri debuissent; in manualibus vero, post annum a die suscepti oneris, salva diversa offerentium voluntate.* (Can. 841).

(d) Whoever gives mass intentions, received either directly from the first and original donor or at second hand from some other party, to others, with a request to say the Masses according to such intentions, remains responsible for them until he is notified that the stipends have been received and the obligation assumed. If money sent by draft or check or in any other way is lost, the sender must bear the loss. In the decree *"Ut debita,"* of 1904, an exception had been made with regard to stipends sent to a bishop or to the Holy See, relieving the party from further obligation. The Code does not mention this exception. Therefore, also in this case the sender cannot consider himself free until he has been informed that the money was received and the obligation accepted.

Qui Missas a fidelibus receptas aut quoquo modo suae fidei commissas aliis celebrandas tradiderint, obligatione tenentur usque dum acceptatae ab iisdem obligationis et recepti stipendii testimonium obtinuerint. (Can. 839).

Licet sine culpa illius qui onere celebrandi gravatur, Missarum eleemosynae iam perceptae perierint, obligatio non cessat. (Can. 829).

It is strictly forbidden, as it was heretofore, to bargain in Mass stipends by handing them over to booksellers, publishers of newspapers and periodicals, or merchants and traders of any kind, even if they happen to be priests or religious, with the tacit or express understanding that they may keep them in exchange for goods sold to priests, who in consideration thereof oblige themselves to say the

Masses. The proceeds of such a transaction must be looked upon as *"turpe lucrum."*

"A stipe Missarum quaelibet etiam species negotiationis vel mercaturae omnino arceatur. (Can. 827).

(e) In accordance with the same principle it must be held as a rule that the stipend and the obligation arising therefrom are inseparable; the total amount in its original form, without commutation or reduction, must be given to the priest who celebrates the Mass. However, this rule admits of certain exceptions. Thus, if the original donor of the stipend gave the priest a sum of money larger than the usual rate, or with the express or at least implicit understanding that the excess was to be a kind of personal gift, then that priest, if he cannot say the Mass himself, may engage another priest to do so by giving him the ordinary stipend and keeping the rest for himself. Again, if it is customary (with the consent of the Ordinary) to give the pastor or rector of a church or sanctuary a somewhat larger stipend on certain occasions (funerals, anniversaries, weddings, etc.) this may be considered as part of that pastor's or rector's income, and if the Mass is celebrated by another priest, the latter is entitled only to the usual stipend.

The Code says:

§ 1. *Qui Missarum stipes manuales ad alios transmittit, debet acceptas integre transmittere, nisi aut oblator expresse permittat aliquid retinere, aut certo constet excessum supra taxam dioecesanam datum fuisse intuitu personae.*

§ 2. *In Missis ad instar manualium, nisi obstet mens fundatoris, legitime retinetur excessus et satis est remittere solam eleemosynam manualem dioecesis in qua Missa celebratur, si pinquis eleemosyna locum pro parte teneat dotis beneficii aut causae piae.* (can. 840).

(f) If a stipend has been accepted for a Mass to be celebrated for an urgent cause (*pro felici partu, pro infirmo,* etc.), that Mass should be said at once, or at least early enough to secure the effect desired by the donor. Likewise if certain stipulations are added with regard to date or place, (*e. g.,* that the Mass be celebrated on a particular day, in a certain church or chapel, at a privileged altar) such stipulations must be complied with *titulo iustitiae.*

Praesumitur oblatorem petiisse solam Missae applicationem; si tamen oblator expresse aliquas circumstantias in Missae celebratione servandas determinaverit, sacerdos, eleemosynam acceptans, eius voluntati stare debet. (can. 833).

(g) The stipend for each kind of Mass (low Mass, high Mass, solemn Mass) is fixed by the diocesan statutes or by legal custom. A priest is not allowed to ask more, but he may accept any amount as a voluntary and spontaneous gift. It is not wise to go below the established rate because other priests are apt to be injured thereby.

§ 1. *Ordinarii loci est manualem Missarum stipem in sua dioecesi definire per decretum, quantum fieri potest, in dioecesana Synodo latum; nec sacerdoti licet ea maiorem exigere.*

§ 2. *Ubi desit Ordinarii decretum, servetur consuetudo dioecesis.*

§ 3. *Etiam religiosi, licet exempti, circa stipem manualem stare debent decreto Ordinarii loci aut dioecesis consuetudini.* (can. 831).

Sacerdoti fas est oblatam ultro maiorem stipem pro Missae applicatione accipere; et, nisi loci Ordinarius prohibuerit, etiam minorem. (can. 832).

(g) In order to keep an accurate account of the sti-

pends one ought to have a special book in which all the Mass intentions are entered. The following items should be noted: the date on which the stipend was accepted, the amount paid, the intention of the donor together with his name, the date on which the Mass should be said (in case of a special agreement), the day on which the Mass has been celebrated. When one keeps a record like this, there will be no danger of forgetting Masses or of unduly postponing them.

§ 1. *Rectores ecclesiarum aliorumque piorum locorum sive saecularium sive religiosorum in quibus eleemosynae Missarum recipi solent, peculiarem habeant librum in quo accurate notent Missarum receptarum numerum, intentionem, eleemosynam, celebrationem.*

§ 2. *Ordinarii tenentur obligatione singulis saltem annis huiusmodi libros sive per se sive per alios recognoscendi.* (can. 843).

§ 1. *Ordinarii quoque locorum et Superiores religiosi, qui propriis subditis aliisve Missas celebrandas committunt, quas acceperint Missas cum suis eleemosynis cito in librum per ordinem referant curentque pro viribus ut quamprimum celebrentur.*

§ 2. *Imo omnes sacerdotes sive saeculares sive religiosi debent accurate adnotare quas quisque Missarum intentiones receperit quibusque satisfecerit.* (can. 844).

(h) To encourage the faithful to give stipends, the pastor should publish every Sunday the various intentions for each day of the week. Sometimes parties wish to make a foundation for a Mass. This means that a certain sum of money is deposited, to serve as a capital or principal yielding a certain amount of annual interest which is used as a stipend for a Mass to be celebrated according to the intention of the donor or founder, and this either *in perpetuum* or for a fixed number of years. No priest can accept such a foundation without the express consent of the Ordinary, who must point out the

mode according to which the sum deposited by the founder should be invested to secure the celebration of the Masses. It may be doubted whether under present circumstances here in the United States, where ecclesiastical matters lack stability in more than one diocese, foundations of the kind mentioned can be safely accepted. No priest can accept them without the express consent of the Ordinary.

§ 1. *Stipendia quae a fidelibus pro Missis offeruntur sive ex propria devotione, veluti ad manum, sive ex obligatione etiam perpetua a testatore propriis heredibus facta, manualia dicuntur.*

§ 2. *Ad instar manualium vocantur stipendia Missarum fundatarum, quae applicari non possunt in proprio loco, aut ab iis qui eas applicare deberent secundum tabulas fundationis, et ideo de iure aut Sanctae Sedis indulto aliis sacerdotibus tradendae sunt ut iisdem satisfiat.*

§ 3. *Alia stipendia quae ex fundationum reditibus percipiuntur, appellantur fundata seu Missae fundatae.* (can. 826).

(i) A priest who binates is not allowed to accept more than one stipend for either the first or the second Mass. Moreover, if he is bound *ex iustitia* to say one of these two Masses for a certain purpose, he is not allowed to take a stipend for the other Mass. Thus a pastor (*parochus*) who by virtue of his office is obliged to apply to his parishioners the fruit of the Mass which he says on a Sunday or holyday, whenever he binates on that day, cannot receive a stipend for the other Mass. This other Mass may be said for any intention, provided only no stipend is accepted for it. An exception is made for the three Masses said on the feast of Christmas. A priest who is under no obligation of justice may take a stipend for each of these three masses.

§ 1. *Secundum receptum et probatum Ecclesiae morem atque institutum, sacerdoti cuilibet Missam celebranti et applicanti licet eleemosynam seu stipendium recipere.*

§ 2. *Quoties autem pluries in die celebrat, si unam Missam ex titulo iustitiae applicet, sacerdos, praeterquam in die Nativitatis Domini, pro alia eleemosynam recipere nequit, excepta aliqua retributione ex titulo extrinseco.* (can. 824).

(j) It is strictly forbidden to say a Mass according to the intention of a person who is not yet known, but who it is presumed will offer a stipend afterwards and then also fix or determine the purpose for which he wants to have the Mass celebrated. Again, a priest must not accept two stipends, one for the celebration of the Mass and another for the application of its fruits.

"Nunquam licet:

1.° *Missam applicare ad intentionem illius qui applicationem, oblata eleemosyna, petiturus est, sed nondum petiit, et eleemosynam postea datam retinere pro Missa antea applicata;*

2.° *Eleemosynam recipere pro Missa quae alio titulo debetur et applicatur;*

3.° *Duplicem eleemosynam pro eiusdem Missae applicatione accipere;*

4.° *Alteram recipere eleemosynam pro sola celebratione, alteram pro applicatione eiusdem Missae, nisi certo constet unam stipem oblatam esse pro celebratione sine applicatione.* (can. 825).

(k) If a certain amount of money has been left by somebody with the request that it be used for Mass stipends, without determining the number of Masses to be said, the diocesan regulations or local customs governing Mass stipends must be taken as a basis.

Si quis pecuniae summam obtulerit pro Missarum applicatione, non indicans earundem numerum, hic supputetur secundum eleemosynam loci in quo oblator morabatur, nisi aliam fuisse eius intentionem legitime praesumi debeat. (can. 830).

(l) In parishes with several priests (pastor and assist-

ants) a large number of stipends is usually offered by the faithful. It is proper that these stipends be distributed first of all among the clergy connected with the parish, even if the donors did not express any wish to this effect, or made no request to have the Masses said in their own church. Mass stipends constitute part of a priest's income. Regard should be paid to this, and stipends not be given to outsiders, until the clergy of the parish has been supplied. The people ought to be instructed not to take their Mass offerings elsewhere if their own priests need them.

The faithful should remember that the Church considers the manual alms or offerings (perquisites) made on the occasion of the holy Mass or of certain Sacraments (baptism, marriage) or functions (funerals) as part of the material support given to her ministers.[12]

Binating

10. As a rule only one Mass can be said by one priest on the same day. However, by virtue of a universal privilege, all priests are entitled to say three Masses on the feast of the Nativity of our Lord (Dec. 25th) and on All Souls' Day (Nov. 1). Again, on Sundays and holydays of obligation the rector of a congregation is allowed to binate if a considerable portion of his flock would otherwise have no opportunity to hear Mass. This is apt to occur when one priest has charge of two parishes, the members of which, on account of the distance of the churches from each other, cannot attend Mass at the same church, and also when the church is too small to hold all the people at the same time. In either case, the Ordinary of the diocese may grant the faculty to binate.

12 *Cfr. Handbook of the Archdiocese of Milwaukee*, p. 52.

§ 1. *Excepto die Nativitatis Domini et die Commemorationis omnium fidelium defunctorum, quibus facultas est ter offerendi Eucharisticum Sacrificium, non licet sacerdoti plures in die celebrare Missas, nisi ex apostolico indulto aut potestate facta a loci Ordinario.*

§ 2. *Hanc tamen facultatem impertiri nequit Ordinarius, nisi cum, prudenti ipsius iudicio, propter penuriam sacerdotum die festo de praecepto notabilis fidelium pars Missae adstare non possit; non est autem in eius potestate plures quam duas Missas eidem sacerdoti permittere.* (can. 806.)

This faculty is a personal privilege granted to the individual priest and cannot be subdelegated. Several prelates having expressed doubts about the extent and object of the power conferred upon them, questioned the Roman authorities on bination. Thereupon the Congregation of the Propaganda issued an instruction (24th of May, 1870).[13] It appears from this document that, owing to various circumstances, no definite and universal rule can be assigned:

"Tot tamque varii sunt casus, qui de hac materia in missionibus possunt contingere, ut praevideri facile haud possint, multoque minus reduci ad determinatas regulas; de iisdem enim iudicium variari potest iuxta dispares locorum, temporum personarumque concurrentes circumstantias. Haec est ratio, cur dubiorum particularium resolutio, quae hac de re sunt proposita, plerumque remissa est prudenti superioris missionis arbitrio."

Manifestly there must be a grave cause, and it is left to the Ordinary of the diocese to decide whether such a cause exists or not. He is expected to examine each particular case in order to satisfy his own conscience. Not only the distance from church and the number of attendants, but other circumstances also ought to be taken

13 The full text of this instruction can be found in the Appendix to the complete edition of the Decrees of the Third Plenary Council of Baltimore.

into consideration. It is safe to assert that if from thirty to fifty people would be deprived of Mass, the faculty may be made use of. When the number is smaller, some other grave circumstance (such as scandal, great spiritual need, etc.) must concur to render bination permissible. It seems to be an abuse for a priest to duplicate for no other purpose than to give a few nuns in an adjacent convent the opportunity of an early Mass, if these nuns are not strictly cloistered and may without much trouble come to the parish church to assist at the Holy Sacrifice.

The privilege of bination always implies that there is but one priest in a place. If another priest (*e. g.*, a visitor) should happen to be there, who is willing and able to say Mass at the usual hour, so that the people can be accommodated, the privilege ceases. This is evident from the famous bull of Pope Benedict XIV, *"Declarasti Nobis,"* and from a decision given May 10, 1898, by the Congregation of the Holy Office. The question had been proposed: *"An liceat episcopo, licentiam binandi concedere presbytero unam missam celebranti in oratorio suburbicario vel rurali, aliam vero in civitate vel loco ubi etiam adsint alii sacerdotes Sacrum facientes?"* The reply was: *"Non licere."*

How is a priest to act when he binates? As a matter of course, he must remain fasting for the second Mass and not take the ablution in the first Mass. If he took the ablution through forgetfulness he cannot say another Mass on the same day, even though the people would thereby be deprived of the opportunity of assisting at the Holy Sacrifice. To prevent this misfortune, it may be well to instruct the servers to remove the cruets with the wine and water immediately after the offertory.

What rubrics must be observed in binating? The Ro-

man Ritual directs that after the Communion, when both species have been consumed, the celebrant, standing in the middle of the altar, should recite with his hands joined the *"Quod ore sumpsimus."* Thereupon, moving towards the epistle side, he should wash his fingers in a clean vessel and wipe them with the purifier, reciting the prayer, *"Corpus tuum, Domine."* Then he should return to the middle and cover the chalice in the ordinary way, except that the corporal should be left spread under the chalice. Then the Mass is continued as usual. Having finished the last gospel, the celebrant should, before leaving the altar, uncover the chalice once more and consume the few drops of the precious Blood which may in the meantime have collected at the bottom, because they belong to the same sacrifice.

What is to be done with the chalice? We must distinguish. The second Mass will be said either in the same church, or in another, situated at some distance. In the first case the chalice, well covered, should be removed to the sacristy and put in a safe place, or be left on the altar. The corporal, however, should always be spread under the chalice. When the latter is used again in the second Mass, care should be taken not to remove it from the corporal or pall, and not to wipe it with the purifier at the offertory. If the other Mass is to be celebrated elsewhere, the same rubrics should be followed regarding the consuming of the species in and after Mass; *viz.,* the few drops of the precious Blood that were left should be consumed. Thereupon as much water should be poured into the chalice as it had contained wine. After this water has been emptied into a clean vase, the chalice should be wiped with the purifier. If need be, it may then be carried to the other church. The ablution, both of the fingers and the chalice, should be

kept in a safe place and taken in another Mass, for instance, on the next day, after the Communion. If this is impossible, it should be absorbed by some raw cotton, which is burnt after the sacred particles have been dissolved.

Hearing Mass

11. Only the duly ordained minister of Christ, the priest, is entitled to ascend the altar to offer the Holy Sacrifice. But it would be wrong to conclude that laymen cannot participate in this act. On the contrary, they are urged to assist and unite their prayers and intentions with those of the sacrificing priest. Thus they will have a particular share in the fruits of the Sacred Mystery. *"Necessario fatemur,"* says the Council of Trent, *"nullum aliud opus adeo sanctum ac divinum a Christi fidelibus tractari posse, quam hoc ipsum tremendum mysterium."* Because to assist at the Holy Sacrifice is a holy and meritorious work, the Church commands the faithful who have attained to the use of reason, to hear Mass on all Sundays and holydays of obligation. This commandment binds under pain of mortal sin; only a grave cause can excuse a person from this duty. We are sorry to say that the importance of the obligation is not always well understood by Catholics. They sometimes hold themselves excused on vain grounds and through mere illusions. We grant that in rural districts, where people live at a considerable distance from church and the roads are in poor condition, it is frequently impossible, or at least very difficult, to come to Mass. But not so in cities and towns. Still quite a number, especially young people, stay away from Mass on Sunday through mere neglect. Let the pastor spare no effort to stop this abuse.

Moreover, the faithful should be admonished to assist at Mass also on week-days. Not all are able to do this. However, a good many could and would do it if they were properly instructed. *"Vehementer cupimus, ut animarum moderatores commissos sibi greges moneant et cohortentur, ut singulis quoque si fieri possit per hebdomadam diebus et praecipue in festis Domini nostri et beatissimae Virginis ubi nulla adest legis obligatio Missae sacrificio devote interesse velint."* [14]

There are diverse ways and means by which this pious custom of assisting at daily Mass can be introduced. First of all, the priest should stay at home as much as possible and celebrate every day at a fixed hour, which is convenient for the people. To neglect this is equivalent to depriving the faithful of a great benefit. If there is a church bell, let the sign be given at least twenty minutes before the beginning of the service.

Above all, make the *children of the parochial school* attend Mass every day. If you wish to train these children in solid piety and to cultivate in them the habit of attending Mass devoutly, you must in this, as in every other good work, accustom them to it whilst they are young. *"Adolescens iuxta viam suam, etiam quum senuerit, non recedat ab ea."* [15]

The children, when in church, should be watched and looked after by their teachers, because if left to themselves they are apt to become restless. To fix their attention, it is necessary to engage them in singing or praying.

Finally, the rector of the parish should not fail to explain to his flock in sermon and catechism the great value of this Holy Sacrifice, the proper way of assisting

14 *Conc. Pl. Balt. II,* n. 365. 15 Prov. XXII, 6.

at it, its wonderful effects, etc. This ought to be done repeatedly, for, *"fides ex auditu."* A parish in which quite a number of adults, men and women, attend Mass on a week-day morning, furnishes an edifying example. It shows that the people are not altogether absorbed by wordly affairs, but solicitous for their eternal salvation. The zeal and patience of a pastor, therefore, should not stop short until he has obtained what he wants and what, under the existing circumstances, he may reasonably expect.

Two more remarks: First, whenever a holyday of obligation happens to fall on a week-day, at least in cities where several Masses are said, one Mass ought to be said early in the morning (at five or six o'clock), to give those who have to work a chance to comply with their duty. Secondly, if there is a concourse of people for confession, particularly on Sundays, when the hour for Mass has arrived, stop hearing confessions at once, no matter how many are waiting. It is better that some should wait and go to confession after Mass, than that the whole congregation should be delayed and become impatient, some perhaps leaving without having heard Mass.

Place for Celebrating Mass

12. Where may Mass be celebrated? According to a universal law, the Eucharistic Sacrifice cannot be licitly offered except in churches and public oratories which have been erected and set apart for divine service and consecrated or at least blessed for this purpose.[16] Bishops may permit the celebration of Mass also in chapels and oratories of convents, hospitals, seminaries, and similar places in which a community, lay or religious, lives, not merely private individuals or families; these

[16] *Conc. Trid.*, Sess. XXII.

chapels are called semi-public oratories. Religious with solemn vows are *eo ipso* entitled to have Mass in their own oratories, likewise bishops in their domestic chapels. When traveling, the latter have the right of carrying a portable altar with the privilege of saying Mass at it anywhere.

The Ordinary of the diocese (or, in case of exempt religious, their higher superior) may grant permission to celebrate Mass outside of a church or oratory whenever there is some good and reasonable cause for it. But this permission can be given only for the occasion (*per modum actus*).

Loci Ordinarius aut, si agatur de domo religionis exemptae, Superior maior, licentiam celebrandi extra ecclesiam oratorium super petram sacram et decenti loco, nunquam autem in cubiculo, concedere potest iusta tantum ac rationabili de causa, in aliquo extraordinario casu et per modum actus. (can. 822, § 4).

It is not allowed to celebrate Mass in the temples and meeting-houses of heretics or schismatics, nor in the dwellings of Jews, infidels, Protestants, etc., nor in the halls of Freemasons, Odd Fellows, and other secret lodges; nor in taverns, saloons, dancing and gambling houses; nor, finally, in apartments used as bedrooms, whether some one actually sleeps there or not.

Whenever you are compelled to celebrate in a private house, first investigate and see whether it really be a *"locus decens"* in the sense that the law demands. Usually you must carry with you everything needed, such as altar-stone, vestments, missal, chalice, etc. Therefore make out a written list of the various utensils and compare it with the different articles packed in your valise or traveling bag before you leave home, lest you forget something, the absence of which would prevent you from

saying Mass and would thus put yourself and the people to great inconvenience.

During the cold season our churches, as a rule, are heated, but if this should be too expensive on week-days and the temperature is too low, the bishop may permit Mass to be celebrated in the sacristy or in a schoolroom. It will be best to have a special apartment, a so-called winter chapel, set aside for this purpose in the basement of the church or elsewhere.

13. The *rector ecclesiae* should see to it that the various requisites for the celebration of the divine mysteries are in proper condition, suitable to the dignity of their purpose, and in accordance with the rubrics. The altar ought to be either of stone (not brick), so as to constitute one solid structure (*altare fixum et immobile*), or of wood, in which latter case a stone large enough to hold the chalice and the host (*altare portatile*) must be inserted in the *mensa.*

Both kinds of altars have to be consecrated before use. An *altare fixum* loses its consecration whenever it is removed from its original place, or when the *mensa* becomes loosened from the lower structure. An *altare portatile* ceases to be consecrated when the little *sepulchrum* containing the relics is opened. This *sepulchrum* must be in the centre of the *lapis altaris,* not on the edge. It must be closed by a small stone, well cemented, not by plaster of paris. The total structure of the altar ought to have a somewhat elevated position on a platform with at least one step.

CANON 1197

§ 1. *Sensu liturgico intelligitur:*

1.° *Nomine altaris immobilis seu fixi, mensa superior una cum stipitibus per modum unius cum eadem consecratis;*

2. *Nomine altaris mobilis seu portatilis, petra, ut plurimum,*

parva, quae sola consecratur, quaeque dicitur etiam ara portatilis seu petra sacra; vel eadem petra cum stipite qui tamen non fuit una cum eadem consecratus.

§ 2. In ecclesia consecrata saltem unum altare, praesertim maius, debet esse immobile; in ecclesia autem benedicta omnia altaria possunt esse mobilia.

Canon 1198

§ 1. Tum mensa altaris immobilis tum petra sacra ex unico constent lapide naturali, integro et non friabili.

§ 2. In altari immobili tabula seu mensa lapidae ad integrum altare protendi debet, et apte cum stipite cohaerere; stipes autem sit lapideus vel saltem latera seu columellae quibus mensa sustentatur sint ex lapide.

§ 3. Petra sacra sit tam ampla ut saltem hostiam et maiorem partem calicis capiat.

§ 4. Tum in altari immobili tum in petra sacra sit, ad normam legum liturgicarum, sepulcrum continens reliquias Sanctorum, lapide clausum.

Canon 1200

§ 1. Altare immobile amittit consecrationem, si tabula seu mensa a stipite, etiam per temporis momentum, separetur; quo in casu Ordinarius potest permittere ut presbyter altaris consecrationem rursus perficiat ritu formulaque breviore.

§ 2. Tum altare immobile tum petra sacra amittunt consecrationem:

1.° Si frangantur enormiter sive ratione quantitatis fractionis sive ratione loci unctionis;

2.° Si amoveantur reliquiae aut frangatur vel amoveatur sepulcri operculum, excepto casu quo ipse Episcopus vel eius delegatus operculum amoveat ad illud firmandum vel reparandum vel subrogandum, aut ad visitandas reliquias.

§ 3. Levis fractio operculi non inducit exsecrationem et quilibet sacerdos potest rimulam cemento firmare.

§ 4. Exsecratio ecclesiae non secumfert exsecrationem altarium sive immobilium sive mobilium; et viceversa.

Three different pieces of linen cloth, which have been

blessed beforehand, must be spread over the *mensa,* the upper one so that it hangs down to the floor at each corner.

Candles and candlesticks, at least during Mass, ought not to be put on the *mensa,* but on shelves at both sides of the tabernacle.

The platform and steps leading to the altar should be covered with a rug or carpet. *"Gradus omnes altaris inferiores cooperiantur aliquo amplo et pulchro tapete."* [17]

It is proper to have the altar and its surroundings ornamented according to the season. *"Igitur habenda est ratio in iis [ecclesiis] ordinandis temporis et loci ac personarum. Decet enim ut in diebus festis splendidior appareat, quam in aliis non festivis, eoque magis, quo ipsi dies festivi erunt solemniores."* [18] The most becoming ornaments are flowers. Natural are to be preferred to artificial flowers. Of the natural plants holds good what the canticle says: *"Benedicite universa germinantia in terra Domino."* Artificial flowers easily come in contact with lights and are consequently dangerous; they are but a poor substitute for the products of nature. With a little care you will be able to have natural flowers almost throughout the whole year. During the Advent and Lenten seasons, whenever the Mass is of the day (*Dominica seu feria*), the altar should be left bare; likewise at Requiem Masses.

For the celebration of the Holy Sacrifice you need proper *vestments.* Let them be neat and clean. *"In divino sacrificio celebrando detur opera diligenter, ut omnia altarium ornamenta et sacra vasa sint munda; non foeda corporalia, vel purificatoria; non vestes lacerae, vel indecentes; industria vero privati apparatus sub amictu et*

17 *Caerem. Epis.,* l. I, c. 12, n. 16. 18 *Op. cit.,* l. I, c. 12, n. 1.

alba lateant, ita ut non indecoro vel mundano more appareant." [19] See to it that the vestments are made of the prescribed material. The amice and alb must be of linen, the chasuble, stole, etc., of some material not inferior to silk.[20]

For Sundays and holydays you should have a few more costly vestments. Take care, however, that they be strictly liturgical in regard to both shape and color. Every mission, even the poorest, we believe, should have at least one set (five colors) of sacerdotal vestments.

Vestments must be blessed before they are used.

The *chalice* must be consecrated. It may be made either of gold or silver or tin (*stannum*), perhaps even of brass or copper. In the latter case, however, it should be gilded or silver-plated. The inside of the cup must always be gilded. The plating wears out in course of time; therefore have it renewed occasionally. Keep the chalice and all other sacred vessels clean and bright.

The *cruets* for the wine and water should be made of glass; metal cruets are not forbidden, but less practical.

The *candles* for Mass and for all other liturgical functions must be of wax. It is wrong to celebrate Mass with other than wax candles.[21] Bees-wax has a symbolical meaning: it is a type of virginity, of the pure body

19 *Conc. Pl. Balt. II*, n. 360.

20 Wapelhorst, *Comp. S. Lit.*, 6.

21 According to a decree of the S. Cong. of Rites the larger amount or at least a considerable quantity of the material of the candles used on the altar must be bees-wax: "*Episcopi pro viribus curent ut cereus paschalis, cereus in aqua baptismali immergendus et duae candelae in Missa accendendae sint ex cera apum saltem in maxima parte; aliarum vero candelarum, quae super altaribus ponendae sunt, materia in maiori vel notabili quantitate ex eadem cera sit oportet. Qua in re parochi aliique rectores ecclesiarum et oratoriorum tuto stare poterunt normis a respectivis Ordinariis traditis, nec privati sacerdotes Missam celebraturi de qualitate candelarum anxii inquirere tenentur.*" (*Decreta Authent.*, n. 4147).

of Christ, the fruit of the pure and immaculate Virgin Mary. Wax candles can now be obtained at a moderate price; it is poor economy to buy, on the plea of poverty, a large amount of stearine and other candles, instead of the required number of wax candles.

Materia Sacrificii

14. Nothing deserves greater attention and more careful vigilance than the *materia sacrificii.* The sole matter allowed and prescribed *iure divino* for the holy Sacrifice of the Mass is bread and wine.

The *bread* must be baked of wheat flour, be of round shape (*forma orbiculari*), and unleavened, at least according to the Latin rite. The best way to get pure flour is to buy it at the mill, not in a store, for thus you have greater assurance that you are getting the unadulterated article. Do not buy too much at once and have it stored in a dry place. In baking nothing but water ought to be mixed with the flour; no milk, butter, grease, etc. The priest should carefully instruct those who have charge of this task. The hosts should be clean-cut, and adhering fragments be removed as far as possible. Let the plates with altar breads, after they are baked, remain for a few days in a place neither too dry nor too damp. Hosts which are older than two or three weeks are unfit for Mass, and at least *materia illicita,* if not *invalida.*

The wine used for the Holy Sacrifice should be natural *vinum de vite.* In order to deserve this name it must be made from ripe grapes, it must have gone through a natural process of fermentation, and it must not contain any artificial or foreign ingredients. Only for sweet wines a little allowance has been made. The bishop

of Marseilles (France) asked whether it was proper to add a small quantity of spirits of alcohol to certain sorts of wine which are difficult to keep. The Roman authorities answered: *"Dummodo spiritus extractus fuerit a genimine vitis, et quantitas alcoholica addita una cum ea, quam vinum de quo agitur, naturaliter continet, non excedat proportionem duodecim pro centum et admixtio fiat, quando vinum est valde recens, nihil obstare quominus idem vinum in Missae sacrificium adhibeatur."* [22] Everybody knows that in the manufacture of wine a great amount of adulteration takes place. Perhaps fifty per cent. of what is sold under the name of wine is either no wine at all, but an extract of blackberries, lemons, etc., or contains not enough of the *succus vitis* to render it fit for sacramental purposes. Nor is it easy to discover whether wine has been adulterated. Indications of adulteration are an unnatural sweetness and a burning taste, and, in red wine, a strongly colored froth on top. The only sure way, however, of detecting falsification is by chemical analysis, and even this may fail when the fault lies not with the ingredients, but with the process of extracting the juice. To obviate the danger of using for the Mass a wine which is *materia illicita,* or even *invalida,* have the manufacturing done by an expert according to your instructions. Ordinarily rectors of churches will be compelled to procure their Mass

22 *S. Offic.,* July 31, 1890. Later on a special and a more extensive allowance was made for sweet wines because these wines, as had been stated in the petition to the Roman Congregation, could hardly be kept without a strong addition of alcohol. The decree says: *"Dummodo spiritus [alcohol] extractus fuerit ex genimine vitis, et quantitas alcoholica addita, una cum ea quam vinum, de quo agitur, naturaliter continet, non excedat proportionem septemdecim vel octodecim pro centum, et admixtio fiat quando fermentatio tumultuosa defervescere inceperit: hoc vinum licite adhibetur in Sacrificio Missae."* (*S. Off.,* Aug. 5, 1896).

wine from public dealers. There is no objection to this, provided the necessary precautions are taken to obtain a genuine *vinum de vite*. Here we feel inclined to make the following suggestions:

(a) Do not buy your wine from a merchant who is not a practical Catholic.

(b) Do not take for the Mass wine that is sold for table use, and hence do not buy the wine from a common liquor-dealer or druggist.

(c) Do not send your orders to some unknown firm in a distant place.

(d) Do not take foreign wines for Mass, nor, if you can get other sorts, red or sweet wines; the latter are liable to be adulterated in a manner which is hard to discover.[23]

(e) Do not use wine which is either very cheap or very expensive. If quite cheap, it is probably too fresh, or not substantial enough; if expensive, it may not be genuine.

(f) The safest procedure is to buy the wine for Mass either from a monastery or an ecclesiastical institution which makes it, or from a reliable Catholic firm, which either makes the wine itself or gets it from another Catholic firm as the original producer.

Care should be taken not only in procuring genuine Mass wine, but also in preserving it. Here, again, we may be allowed to give a few practical hints:

(a) Have the wine sent in a solid, hermetically closed keg or barrel and examine it well after it has arrived.

(b) Do not tap it at once, but let it rest quietly a week or two to settle.

[23] Cfr. *Conc. Pl. Balt. II*, n. 373.

(c) Do not tap it when the weather is damp or rainy and there is too much moisture in the air, because this will affect the wine, so that you can hardly get it clear.

(d) Have the bottles well cleansed beforehand; do not use old corks.

(e) The bottles, after they have been filled, must be laid horizontally on soft ground (in sand or sawdust) and be kept in a dry cellar.

(f) Have the bottle which you actually use always corked and keep it under lock in the sacristy.

(g) Clean the small glasses or cruets before and after use.

By observing these simple rules, all danger of celebrating Mass with a *materia invalida* or *illicita,* as far as the wine is concerned, will be avoided and the propriety due to the Holy Sacrifice will be observed.

Mass Servers

15. In saying Mass, the priest needs a *server,* partly to answer the various prayers as representative of the whole congregation, partly to assist in what cannot be performed conveniently by the celebrant himself, such as the carrying of the missal, the fetching of the wine and water, etc. It is an abuse for a priest to say Mass without a server if he can easily have one.

Only male persons, clerics or lay, are allowed to serve at the altar. Women, in accordance with the rule of St. Paul (1 Cor. xiv, 34) are excluded. However, when it is hard to get a male server, a woman, especially a religious, may answer, but she is not allowed to lend any assistance to the priest at the altar, and must remain outside the sanctuary.

CANON 813

1. *Sacerdos Missam ne celebret sine ministro qui eidem inserviat et respondeat.*

§ 2. *Minister Missae inserviens ne sit mulier, nisi deficiente viro, iusta de causa, eaque lege ut mulier ex longinquo respondeat nec ullo pacto ad altare accedat.*

The servers ought to be selected with care, because not everyone is fit for the position. Take only such as have a good reputation and show some practical talent. We often hear it said that boys who serve at Mass are the rudest boys in the parish. There is some truth in this, and the blame in most cases lies with the pastor because he does not reprove the servers for their improper conduct. Do not leave the boys alone in the sacristy. If you cannot watch them yourself, have an elderly person, teacher, sexton, trustee, etc., do so. Do not allow them to talk, wrestle, play or commit mischief in the sacristy. They must be made to understand that the sacristy is a holy place, and that the office entrusted to them is a sacred office, which they must perform properly. We may say also here, *"quotidiana vilescunt."* It is not advisable to keep the same servers too long, because they will gradually lose respect for the sanctuary. Therefore the servers should be changed, say, once a week, or at least once a month. Of course, in small towns or rural districts, where there are only a few servers, they must be retained for a longer season. But always watch them and never tolerate any unseemly conduct. Priests sometimes take boys to board and employ them around the parsonage. We cannot recommend this practice. Such boys are liable to be spoiled, because they acquire a habit of idleness and see and hear things which their minds cannot yet bear.

As to actual service at Mass, we suggest the following: First of all, the young scholars must be well drilled, so as to do everything just as the rubrics prescribe. They ought to know the responses by heart and pronounce every word slowly and distinctly. They should wear a clerical garb, a sort of cassock, red or black, covering the whole body and not only the upper part like a shirt. Over the cassock a short surplice should be worn. It is also well to have special shoes or slippers for the servers. See to it that they handle their wearing apparel carefully, that they hang it up in a separate place, and do not throw it on the floor. The same rule applies to vessels, cruets, censers, furniture, etc.

The servers must be accustomed to punctuality and decorum. Tell them to come to church in a decent dress, not with torn coats or trousers; their face washed and their hair well combed. Paltry as such things may seem, yet they are of importance, for *"sancta sancte tractanda."*

Finally, do not overburden the boys. As a rule, they should not serve two or three Masses in succession, because it is apt to fill them with disgust for their office and for religion. *"Qui altari servit de altari etiam vivere debet,"* may be applied here, too, though only on a small scale. Remunerate your servers occasionally, let them have a little feast or entertainment, make an excursion with them, etc. This will help to foster an honorable pride and ambition among them and render them alert in attending to their duties.

Article VI

VESPERS

1. The Catholic Church, not content with honoring

the Lord of Heaven and earth in the morning by the offering of the Eucharistic Sacrifice, also has a solemn evening service, called Vespers. The people of the Old Law were ordered by God Himself to offer two gifts a day, one in the morning and one in the evening. In the book of Exodus we read: *"Hoc est quod facies in altari, agnos anniculos duos per singulos dies iugiter, unum agnum mane . . . alterum vero agnum offeres ad vesperam iuxta ritum matutinae oblationis et iuxta ea quae diximus in odorem suavitatis."* [1] The object of this arrangement was to indicate that the first and last fruits of the day belong exclusively to the Most High. The ceremonies and rites of the old Law were but a foreshadowing of the things that were to come. The new religion founded by Jesus Christ, destined to supersede and perfect the covenant made through Moses, could not, therefore, be left without an evening service. Vespers, in some form or other, existed from early times. The Apostolic Constitutions earnestly exhort the faithful to come to divine worship twice a day: *"Ab ecclesia Dei ne absis, surgens ad eam mane, antequam ullum opus aggrediaris, et rursus ad eam vespere, ut gratias agas Deo de iis propter quae vitam tibi largitus est."* [2] A similar passage occurs in one of the sermons of St. Augustine: *"Veniet ergo cuicumque possibile sit ad vespertinam celebrationem et oret ibi in conventu ecclesiae pro peccatis suis Deum; qui vero non possit, saltem in domo sua oret."* [3]

For a number of centuries the daily evening service was an important religious function and a common worship in which the whole congregation, both lay and clerical, took part. Later on the people ceased to attend,

1 Ex. XXIX, 37, 41. 2 *Const. Apost.*, l. II, c. 36.
3 *Serm. de Temp.*, 251.

and only the clergy, those that led a *vita communis,* continued to celebrate Vespers, as is still done in cathedral chapters and religious houses. However, on Sundays the old custom of having an evening service for the whole congregation remained in vogue and has not yet been abandoned. Diocesan synods and provincial councils held in different parts of the world up to a recent period have urged the faithful to sanctify the Sunday, not only by hearing Mass in the morning, but also by meeting for public worship in the afternoon or evening. Thus the Fathers of the Second Plenary Council of Baltimore say: *"Vesperae integrae ut decantentur diebus Dominicis Festisque in omnibus ecclesiis, more ecclesiae Romanae, quatenus fieri potest, volumus et mandamus."* [4]

2. Are rectors of congregations obliged to hold Vespers in their churches? We hear it said sometimes that, as there are no regular parishes in the United States, this obligation does not exist here. However, the words of the Baltimore Council, just quoted, leave no doubt in this matter. And indeed, we may ask, is not a priest who has care of souls bound to furnish them with the ordinary means of sanctification? Certainly, you will say. Now facts without number prove that in congregations of cities, towns and villages at least, where Vespers are not held, there is always much disorder and many profane the day of the Lord by drinking, dancing and other sinful dissipations. Only a reasonable and just cause can excuse a pastor from not celebrating Vespers. Thus, in a country mission made up exclusively of farmers, who live several miles away from church, it may be impracticable to hold a service in the afternoon. The people, having been at a late Mass in the morning,

[4] *Conc. Pl. Balt. II,* n. 379.

cannot be expected to come back a second time on the same day. Again, in many a small parish there is no choir and no way of organizing one. All this naturally furnishes a sufficient excuse. Still we cannot help indorsing what a zealous American bishop[5] said in the instructions for his clergy:

"We have known clergymen to omit Vespers from one end of the year to the other, on the plea that they had no choir and could not get up one. This may be possible, but it appears very strange that both predecessors and successors of such clergymen were able to get up a choir and to have Vespers regularly. Where there is a will there also will be found the means."

Some priests object to Vespers because, as they say, the people do not appreciate these services, since they are sung in Latin. They prefer to hold devotions in the vernacular, in which the whole congregation can take an active part. We believe that without the special permission of the Ordinary this cannot be done. *"Hae quidem [Vesperae] nunquam omittendae sunt,"* says the Second Plenary Council of Baltimore, *"ob alia exercitia pietatis. Cultus enim solemnis Ecclesiae Pontificibus probatus, et per tot saecula vigens Deo gratior censendus est."*[6] No pastor is authorized to substitute a service of his own for that prescribed by the Church. Certain usages and customs existing in European countries cannot be transplanted to our soil without proper sanction.

3. Are the faithful obliged to attend Vespers? They are not obliged strictly and *sub gravi*. But we do not agree with those who say that there is no obligation whatsoever. A divine law commands all to sanctify the Lord's day, and this means the whole day. Therefore

5 Bishop P. J. Baltes, of Alton, *Pastoral Instruction*, Part II, n. 80.
6 *Conc. Pl. Balt. II*, n. 379.

those who habitually stay away from Vespers for apparently no reason, simply under the pretext that there is no ecclesiastical precept commanding them to attend, fail to understand what the divine law demands of them. They give scandal by their conduct and can hardly lay claim to the name of model Catholics. A congregation where you see only the school children and a few pious women at Vespers, deserves the rebuke of the Holy Ghost: "Because thou art lukewarm, and neither cold nor hot, I will begin to vomit thee out of my mouth." [7] If perchance you are sent to a place of this kind, use all means possible to effect a change. *"Argue, obsecra, in omni patientia et doctrina."* [8] *"In patientia,"* that is, do not scold the people, but bear with them at first; every reform needs time. Inquire into and try to remove the causes of the existing neglect. One reason perhaps is because the service is held at a wrong hour, *e. g.,* too early in the afternoon. It may be more expedient in cities to have it at seven or eight o'clock in the evening. Again, *"argue in doctrina."* Many persons do not know what Vesper service means. Instruct them about the object the Church has in view, show them the beauty and the mystery contained in the psalms, anthems and other parts of the office, procure for them books having a translation of these prayers in the vernacular. Let the people who cannot attend Vespers understand that it is highly desirable to have private devotions at home on Sunday afternoons.

4. In what manner should Vespers be held? Everything should be strictly rubrical, as far as the circumstances allow. The singing ought to be alternate. In case the choir is too weak for this, the celebrant may

7 Apoc. III, 16. 8 2 Tim IV, 2.

sing one verse and the members of the choir another. In many places the practice is followed of having a number of boys (pupils of the parochial school) with good voices and well drilled, stationed in the sanctuary, who sing alternately with the choir in the organ loft. This method is highly recommended by the Second Plenary Council of Baltimore.[9]

The formula of Vespers may be either the office of the day, according to the Ordo and diocesan calendar, or that of the Blessed Virgin, the Patron Saint of the church, the Sunday, etc. The latter is permitted now in parochial churches for the Sunday service of the people, provided the formula chosen be a liturgical formula found in the *Vesperale Romanum.*

The celebrant should observe the rubrics carefully: sit, stand, kneel, etc., as prescribed. He should wear the cope from the very beginning and not put it on at the Magnificat.

The acolytes, censer-bearer, etc., ought to be taught what they have to do. When everything is done gracefully and with promptitude in the sanctuary, the people in the body of the church will be edified and find it a pleasure to attend.

Article VII

CHURCH MUSIC

1. True religion is not confined to the silent prayer of

9 *"Insuper valde exoptandum esse censemus, ut rudimenta cantus Gregoriani in scholis parochialibus exponantur et exerceantur, sicque numero eorum, qui psalmos bene cantare valent magis magisque increscente, paullatim maior saltem pars populi secundum primitivae Ecclesiae adhuc in variis locis vigentem usum, Vesperas et alia similia cum ministris et choro decantare addiscat. Qua ratione omnium aedificatio promovebitur, iuxta illud S. Pauli: Loquentes vobismetipsis in psalmis et hymnis et canticis spiritualibus."* (*Conc. Pl. Balt. II,* n. 380.)

the heart; it longs to express externally the affections with which the soul is filled. Nay more, when these affections are strong, it is but natural that we should indicate the sentiments that fill our hearts by the very tone and modulation of the voice. This is the origin of vocal music at divine worship. Instrumental music is added as a further vehicle to help the human voice in performing its task with greater precision, skill, and alacrity. This most reasonable practice has the positive approbation of the Holy Ghost, who, by the mouth of the royal Psalmist, exhorts us: "Sing ye to the Lord a new canticle, praise ye the Lord in His holy places, praise Him with the sound of trumpet, praise Him with timbrel and choir, praise Him with strings and organ." [1]

The Catholic Church has followed this advice of the Divine Spirit in all ages. When the early Christians met in the catacombs for the celebration of the holy mysteries the air of these hallowed underground spots resounded with the songs of pious worshippers. At a later period, during the Middle Ages and up to our own time, that original mode of honoring God, handed down from olden days, has been constantly kept up, as may be seen from the fact that the most learned theologians and the most saintly men throughout various centuries have vied with one another in composing sacred hymns and melodies to be sung by the faithful at divine service. It will suffice to mention St. Ambrose (*"Te Deum laudamus"*), St. Augustine (*"Exultet iam angelica turba"*), St. Gregory the Great (*"Audi, benigne Conditor"*), St. Bernard (*"Jesu, dulcis memoria"*), St. Thomas Aquinas (*"Lauda Sion"*). Quite a number of other hymns, sequences, etc. (*"Ave Maris Stella," "Dies Irae," etc.*), whose authors

1 Ps. 150.

are unknown, have also found their way into the liturgy. All this proves how anxious the Church of Christ has been to foster singing as an important part of her service.

Instrumental music also has met with official sanction. Though not as old as vocal music, it may be traced back to the seventh or eighth century. The most appropriate musical instrument for divine worship is the *organ.* Other instruments, such as violins, clarionettes, etc., may not be used except with the permission of the Ordinary.[2] Large churches, especially in cities, should have a pipe organ; in a small church a reed organ or melodeon will answer the purpose.

2. The *singing in church* may be either choral or congregational. The first kind is performed by a select number of special voices (choir), in the latter all the people join. During the liturgical functions (Mass, Vespers, Benediction, etc.) only that which is contained in the liturgical books (Missal, Breviary, etc.) may be sung, and in the liturgical language, *i. e.,* Latin. It is an abuse to sing in the vernacular during High Mass (*Missa solemnis* and *Missa cantata*). During a *low Mass,* which, as such, requires no singing, the people attending in a body, or the choir, as the case may be, are allowed to sing in the vernacular, provided the hymns have the approbation of the Ordinary or are taken from approved books.

Every pastor ought to do his best to organize a good choir for his church. We are aware of the difficulties which priests frequently meet with in this regard, the disappointments and inconveniences to which they are exposed; but we do not believe that this is a sufficient cause for dropping the matter or not caring about it.

A few suggestions may not be out of place here. First

2 *"Nec alia instrumenta musi- Episcopi."* (*Caerem. Ep.,* l. I, c. *calia addantur, nisi de consensu* 29, n. 11).

of all, it must be borne in mind that the singing during divine service is not simply a mechanical performance or an exercise of art, but a truly religious act, the same as praying. Therefore, only faithful, pious and practical Catholics ought to be chosen for the choir. Where women are tolerated, you must see to it that only such as bear a good reputation are selected. Let the members of the choir understand that their office is a sacred one, and that they are in duty bound to give a good example to the whole congregation. Laughing, talking, or any other kind of distraction or misbehavior should not be tolerated in church. The singers should be ready to make sacrifices for the good cause in attending the rehearsals regularly, in bearing with criticism, avoiding jealousy among themselves, and so forth. A few timely remarks made now and then by the pastor will help to keep up the right spirit. The pastor should encourage the singers by being present at the rehearsals as often as he can, by praising and rewarding them occasionally. As a rule the service should be voluntary; no one who is not perfectly willing to do so should be compelled or coaxed to join or remain in the choir.

3. We cannot help making a remark about certain abuses and profanations which exist in but too many churches in regard to music. All laws and decrees issued by the Holy See, by the Congregation of Rites, by Provincial Councils, by Synods and Bishops have not done away with them. Quite a number of priests, it seems, do not realize what their duty is in this regard.

"Cavendum autem est, ne sonus organi sit lascivus aut impurus et ne cum eo proferantur cantus, qui ad officium quod agitur non spectent, nedum profani aut ludicri; idem quoque cantores et musici observent, ne vocum harmonia, quae ad pietatem augendam ordinata est, aliquid levitatis aut lasciviae praeseferat

ac potius audientium animos a rei divinae contemplatione avocet, sed sit devota, distincta, et intelligibilis." (*Caerem. Episc.*, l. I, c. xxxviii, n. 12).

The Third Plenary Council of Baltimore has devoted a whole chapter (Tit. III, c. IV.) to sacred music, which is well worth reading. "*Iisdem pastoribus,*" the Fathers say, "*dum revocamus in mentem munus ipsis impositum dirigendi selectionem musicae in suis ecclesiis, destricte mandamus, ut nunquam tolerent templum Dei profanis melodibus resonare.*"

How is this law observed? The artistic taste of many clergymen, we are sorry to say, is very strange, and their conscience lax. Lest somebody accuse us of undue zealotism, we will adduce the words which an American prelate once uttered in an official document and constitution for his diocese. "Many of our churches have ceased to be houses of prayer; they have been changed into exhibition halls, where gentlemen and ladies exhibit the power and sweetness of their voices; into opera houses, where the solo of a certain young lady or the duet and quartet of favorite vocalists are admired. '*Hic non rebus quae cantentur, sed cantu moventur.*' People will go to certain churches, not because preaching is more instructive there, or the divine service more according to the rubrics, but because, as they say, there is better singing, which singing is considered better in proportion as it is unecclesiastical, theatrical and profane." [3]

4. But what music is fit for divine service? It would transgress the limits of our work to give a detailed explanation. Only a few brief observations can be inserted here.

[3] *Pastoral Instruction for the Diocese of Alton*, by the Rt. Rev. P. J. Baltes, Part II, p. 86.

The *Gregorian* or *Plain Chant* is the music *par excellence* of the Church. The liturgical books—the Missal, Gradual, Vesperal, Ritual, and *Directorium Chori*,—contain no other kind of music than Plain Chant. As a matter of course, therefore, this music should be used and cultivated. It is the duty of the rectors of congregations to insist on having this music learned and followed in their schools and choirs. Thus the entire congregation will be enabled by degrees to sing the ordinary parts of divine service, *i. e.*, the Responses, Psalms, the Ordinary of the Mass: *Kyrie, Gloria, Credo, Sanctus, Agnus Dei*, and certain hymns, as the *Tantum Ergo, Veni Creator*, etc. Those parts of the liturgy that change according to the different seasons and feasts of the ecclesiastical year, should be sung by a select choir.

Besides the Gregorian Chant, the Church approves of *figured music*, as far as it is in keeping with the sacredness of the liturgical functions, or, we might say, as far as it is in keeping with the peculiar spirit of Plain Chant. Plain Chant is the best and safest criterion by which to judge whether a musical composition is fit for the church or not. The history of church music and our own experience show that wherever the Gregorian Chant is badly performed, neglected or entirely abandoned, church music degenerates. On the other hand, wherever the Gregorian Chant is carefully practised and executed, there is no desire for worldly strains, no matter what their artistic value. If, therefore, you want to be safe in selecting figured music for your choir, simply see to it that the composer is a friend of and an expert in the Gregorian Chant. Such friends of Gregorian Chant were the famous masters of the sixteenth and seventeenth centuries, *e. g.*, Palestrina and Orlando Lasso. It is for this reason that several councils, notably the Provincial Coun-

cil of Cologne (1860), recommended these composers by name. True, only a few choirs can adequately perform the music of these masters; but other competent composers, appreciating the needs of our average choirs, have arranged their compositions so that we now have good church music for the large and trained choirs of our cathedrals as well as for the few and unskilled singers of our country missions. Give Plain Chant the first place in our musical repertories and profane music will soon disappear from the house of God.

In order to comply with the requirements of ecclesiastical legislation in regard to sacred music, every pastor should try to secure a *competent organist* and *choirmaster,* who knows the rubrics of the Church and is willing to obey them. The organist should be, above all, a good and exemplary Catholic; he should, second, be able to sing and teach Gregorian Chant; and, third, he should know how to handle his instrument, not according to his own fancy, but according to what the sacred functions demand. The preludes, interludes, postludes, and accompaniments ought, as a rule, not to be his own production, but the reproduction of good and church-like organ compositions. A great deal remains to be done in this country for the reform of church music, and it is the imperative duty of all pastors to co-operate towards this end as much as they can. The bishops alone in their councils and synods cannot succeed if the clergy do not lend a helping hand.

Pope Pius X and Church Music

5. The foregoing notes are from the first edition of this Manual. Since then a fresh impulse has been given to the reform of sacred music by his Holiness, Pius X, in the famous Motu proprio of November 22, 1903. It

will suffice for our purpose to call attention to some of the more important paragraphs of the instruction attached to this pontifical letter.

"Sacred music, being a complementary part of the solemn liturgy, participates in the general purpose of the liturgy, which is the glory of God and the sanctification and edification of the faithful. It contributes to the decorum and the splendor of the ecclesiastical ceremonies, and since its principal office is to clothe with suitable melody the liturgical text proposed for the understanding of the faithful, its proper aim is to add greater efficacy to the text, in order that through it the faithful may be the more easily moved to devotion and better disposed for the reception of the fruits of grace belonging to the celebration of the most holy mysteries."

"The ancient traditional Gregorian Chant must be largely restored to the function of public worship, and everybody must be assured that an ecclesiastical function loses nothing of its solemnity when it is accompanied by no other music than this."

"Special efforts should be made to restore the use of the Gregorian Chant by the people, so that the faithful may again take a more active part in the ecclesiastical offices, as was the case in ancient times."

"The Church has always recognized and favored the progress of the arts, admitting to the service of the cult everything good and beautiful discovered by genius in the course of ages—always, however, with due regard to the liturgical laws. Consequently, modern music may also be admitted to the church, since it, too, furnishes compositions of such excellence, sobriety and gravity, that they are in no way unworthy of the liturgical functions.

"Still, since modern music was devised mainly to serve profane uses, greater care must be taken with regard to it, in order that the musical compositions of modern style which are admitted to the church may contain nothing profane, be free from reminiscences of motives adopted in the theatre, and even in their external form be not fashioned after the manner of profane pieces."

"The language proper to the Roman Church is Latin. Hence it is forbidden to sing anything whatever in the vernacular at solemn liturgical functions—much more to sing in the verna-

cular the variable or common parts of the Mass and Office."

"As the texts that may be rendered in music, and the order in which they are to be rendered, are determined for every liturgical function, it is not lawful to confuse this order or to change the prescribed texts for others selected at will, or to omit them either entirely or even in part, unless when the rubrics allow that some versicles of the text be supplied with the organ, while these versicles are simply recited in the choir. However, it is permissible, according to the custom of the Roman Church, to sing a motet to the Blessed Sacrament after the Benedictus in a solemn Mass. It is also permitted, after the Offertory prescribed for the Mass has been sung, to execute during the time that remains a brief motet to words approved by the Church."

"The different parts of the Mass and Office must retain, even musically, that particular concept and form which ecclesiastical tradition has assigned to them, and which is admirably expressed in the Gregorian Chant. Different, therefore, must be the method of composing an *introit,* a *gradual,* an *antiphon,* a *psalm,* a *hymn,* a *Gloria in Excelsis.*"

"With the exception of the melodies proper to the celebrant at the altar and to the ministers, which must be always sung in the Gregorian Chant only and without the accompaniment of the organ, all the rest of the liturgical chant belongs to the choir of levites, and therefore singers in church, even when they are laymen, really take the place of the ecclesiastical choir. Hence the music rendered by them must, at least for the greater part, retain the character of choral music."

"On the same principle it follows that singers in church have a real liturgical office, and that, therefore, women, being incapable of exercising such an office, cannot be admitted to form part of the choir or of the musical chapel. Whenever it is desired to employ the voices of sopranos and contraltos, these parts must be taken by boys, according to the most ancient usage of the Church."

"Although the music proper to the Church is purely vocal music, organ accompaniment is permitted. In some special cases, within due limits and with proper regards, other instruments may be allowed, but never without the special license of the Or-

dinary, according to the prescriptions of the *Caeremoniale Episcoporum.*"

"It is not lawful to keep the priest at the altar waiting on account of the chant or the music for a length of time not allowed by the liturgy. According to the ecclesiastical prescriptions the *Sanctus* of the Mass should be over before the elevation, and therefore, the priest must here have regard for the singers. The *Gloria* and the *Credo* ought, according to the Gregorian tradition, to be relatively short."

"Let care be taken to restore, at least in the principal churches, the ancient *Scholae Cantorum,* as has been done with excellent fruit in a great many places. It is not difficult for a zealous clergy to institute such *Scholae* even in minor and country churches—nay, in them they will find a very easy means for gathering around them both the children and the adults, to their own profit and the edification of the people."

These and the other rules set forth in this Motu proprio are obligatory for the whole Church. The Sovereign Pontiff urges all bishops to make arrangements at once to have them carried into effect, so that the crying abuses will be stopped and the law regarding the reform of sacred music will not remain a dead letter. "The difficulty," said his Holiness in a note to the Cardinal-Vicar of Rome, "is not diminished, but rather augmented by postponement, and since the thing must be done, let it be done immediately and resolutely."

6. In more than one diocese practical steps have been taken to comply with the commands of the Holy See. We here append the regulations adopted by the bishops of the Province of Milwaukee. They are as follows:

(1) The "Guide to Catholic Church Music," published by Prof. John Singenberger, of St. Francis, Wis., is adopted as the official catalogue of church music, vocal and instrumental, organ and orchestra. Pastors will see to it that every church

choir has the Guide in its repertoire and that it be purchased at the expense of the congregation.

(2) Church music published or recommended in the official organs of approved societies for the cultivation of genuine church music is *ipso facto* allowed. Such organs are: the *Caecilia* (German) of Ratisbon; the *Caecilia* (German and English) and the *Review* (English) of St. Francis, Wis.; the *Fliegende Blätter* (German) and the *Musica Sacra* (German) of Ratisbon; the *Caecilia* (German) *of Strasbourg,* the *St. Gregorius Blad* (Dutch) of Haarlem, Holland; the *Cyril* (Bohemian) of Prague; the *Musica Sacra* (Italian) of Turin, Italy; the *Musica Sacra* (French) of Namur, Belgium. The catalogue of the German Caecilian Society contains over 3,000 numbers by composers of different nationalities.

(3) Church music of any description (vocal, instrumental, organ, or orchestra) not contained in the official catalogue or in the above named official organs, may not be performed in any of our churches, until it has been submitted to, and approved by, the official committee.

(4) A supplement to the official catalogue will be published annually.

(5) Congregational singing for children, particularly boys, and for the adults of the congregation is strongly recommended.

(6) The teaching of vocal music in general as well as of church music must form part of the regular school curriculum. Gregorian Chant, being pre-eminently the Church's music, ought to be especially cultivated.

(7) In order to avoid confusion, the books of Gregorian Chant which have been used hitherto, may be retained. After the Vatican edition of the Chant will be completed and further regulations of the Holy Father regarding it will have been published, the bishops of the province will give further instructions.

(8) The Motu Proprio of the Holy Father demands that men's voices only should be employed in the choir for liturgical chant. Where difficulties seem to prevent the carrying out of this rule, the case must be referred to the Ordinary.

(9) Where the liturgical Vespers are sung, they must be rendered in full, not merely in part. It is allowed to substitute for the Vespers of the day those of the B. V. Mary, or of the

patron saint, or, in fact of any other feast or saint or votive office.

(10) Sisters of religious communities will not be allowed henceforth to conduct mixed choirs of men and women.

(11) The above regulations regarding the selection and rendition of sacred music to be performed in our churches must be enforced throughout the Province of Milwaukee, beginning with September 1, 1906.

(12) The following regulations, however, regarding certain abuses, must be enforced at once. They apply equally to strictly liturgical as well as extra-liturgical service in church.

(a) Non-Catholic singers or organists may not be engaged for divine service. Nor are Catholics allowed to sing or play at non-Catholic religious services.

(b) Vocal or instrumental solos and duets are absolutely prohibited.

(c) All unbecoming conduct must be banished from the organ loft. It is the duty of the pastor as well as of the director and organist to enforce the decorum demanded by divine service.

(d) Members of a parish choir are not allowed to leave their own choir in order to join the choir of another congregation without permission from their pastor; nor shall any pastor be allowed without such permission to accept singers from other congregations as members of his own choir.

(e) At funerals and marriages no music, vocal or instrumental, is allowed, except that which is officially approved.

(f) It is against the general rule of the Church to accompany the chant of the officiating priest, deacon or sub-deacon with the organ.

(g) Music written for a mixed choir (soprano, alto, tenor, bass) shall be performed by those voices only to which the single parts have been assigned by the composer. Therefore, the tenor and bass parts of such compositions shall not be sung by sopranos and altos or vice versa.

(h) Mutilations and omissions of the sacred texts which are to be sung during High Mass, are absolutely forbidden. The entire *Gloria* and *Credo* must be sung before the celebrant sings the *"Dominus vobiscum."* It is obligatory to sing or recite also the Proper of the Mass, *i. e.,* Introit, Gradual, Alleluja, Tract,

Sequence, Offertory and Communion. We recommend to have these parts chanted or recited by a boys' choir in the sanctuary or in the organ loft.

(i) The use of the vernacular language during High Mass is forbidden by the Church.

(j) It is strictly forbidden to have brass bands play in church.

The new Code says (Can. 1264):

§ 1. *Musicae in quibus sive organo aliisve instrumentis sive cantu lascivum aut impurum aliquid misceatur, ab ecclesiis omnino arceantur, et leges liturgicae circa musicam sacram serventur.*

§ 2. *Religiosae mulieres, si eisdem liceat, ad normam suarum constitutionum vel legum liturgicarum ac de venia Ordinarii loci, in propria ecclesia aut oratorio publico canere, tali e loco canant, ubi a populo conspici nequeant.*

CHAPTER IV

THE SACRAMENT OF PENANCE

Article I

THE ESSENCE OF THE SACRAMENT AND ITS IMPORTANCE FOR THE PRACTICAL MINISTRY

1. Man, created after God's own image and endowed with sanctifying grace, had the misfortune to lose his exalted postion and miss his eternal destiny by falling into sin. This original guilt contracted by our first parents, faith tells us, has put its stamp upon every human being born into the world. We should all have been lost forever, if the wisdom of the Blessed Trinity had not, in the Mystery of the Incarnation, found a means to release us from the abyss of misery which had become our lot. The Son of God Himself deigned to assume our nature and to die for our sake, that He might satisfy the justice of His Father and effect a reconciliation between man and his Creator. *"Vere languores nostros ipse tulit et dolores nostros ipse portavit. Ipse autem vulneratus est propter iniquitates nostras, attritus est propter scelera nostra et livore eius sanati sumus."* [1]

But how is this reconciliation to be understood? Is nothing required on our part? Most certainly there is. Do penance. This is the cry which St. Peter sent forth in his first sermon on Pentecost. Penance has al-

1 Is. LIII, 4, 5.

ways been the *conditio sine qua non* for regaining that grace which we had the misfortune to lose through our sins.

What is penance? Its very name (*poena*) points to things which are painful, hard, burdensome. In committing sin we follow the cravings of our corrupt nature; therefore, it is but just that, in order to destroy sin, this rebellious nature of ours be punished by acts contrary to its lusts and desires. Our will must feel sorry for the offenses of the past, it must be ready to shun all sin in future, we must pray and sigh for forgiveness, implore the mercy of Heaven, shed tears of compunction, mortify the body by fasting and other works of self-denial. All this is penance, provided that in performing such acts we do not confide in our own merits, but place our sole reliance in the merits of Christ. Furthermore, feeling the sting of sin, the remorse of conscience, we cannot help crying out with the Psalmist: *"Delicta quis intelligit? Ab occultis meis munda me et ab alienis parce servo tuo."* We long for an outward and sensible means which will give us the assurance that our works of penance have been accepted, and that we have been received back into the grace and friendship of God. Here our Blessed Redeemer has come to our assistance. In Baptism, the Sacrament of regeneration, we receive that first grace which washes away all stain of sin. In Penance, the Sacrament of reconciliation, all sins committed after Baptism are forgiven and the first love is restored. *"Quoniam Deus dives in misericordia cognovit figmentum nostrum, illis etiam vitae remedium contulit, qui se postea in peccatis servitutem et daemonis potestatem tradidissent, sacramentum videlicet poenitentiae, quo lapsis post Baptismum beneficium mortis Christi applicatur."* [2]

2 *Conc. Trid.*, Sess. XIV, c. 1.

2. These two Sacraments, Baptism and Penance, though they produce pretty much the same effect, the purpose of both being the remission of sin, yet differ greatly in their mode of application. The Council of Trent, referring to this difference, says: *"Hos [quos Christus Dominus lavacro baptismi sui corporis membra semel effecit] si se postea crimine aliquo contaminaverint, non iam repetito baptismo ablui, quum id in ecclesia catholica nulla ratione liceat, sed ante hoc tribunal tamquam reos sisti voluit, ut per sacerdotum sententiam non semel, sed quoties ab admissis ad ipsum poenitentes confugerint, possent liberari."* [3]

The Sacrament of Penance is a holy tribunal in which judgment is pronounced, the judge being the absolving priest, the accused party the penitent. Unlike other courts, however, the accused, though found guilty, is not condemned, but pardoned, on condition that he feel sorry for his evil deeds and be ready to avoid sin in future.

Certain acts, therefore, are required on his part. He must accuse himself (this is done through confession); he must regret his past offenses by a true and sincere contrition. Both confession and contrition presuppose a thorough examination of conscience and include the intention to satisfy divine justice by penitential works.

Moral theology gives specific rules as to what is to be observed regarding these various acts. It will be enough for us to state here that *contrition* must be internal, supernatural, supreme, and universal. A merely outward contrition, such as the recitation of a formula, is insufficient. Our sorrow, besides, must be based on supernatural motives suggested by faith, such as the love of God, the fear of eternal punishment. We must hate sin more than all other evils, and we must extend our

[3] *Conc. Trid.*, Sess. XIV, c. 2.

ways been the *conditio sine qua non* for regaining that grace which we had the misfortune to lose through our sins.

What is penance? Its very name (*poena*) points to things which are painful, hard, burdensome. In committing sin we follow the cravings of our corrupt nature; therefore, it is but just that, in order to destroy sin, this rebellious nature of ours be punished by acts contrary to its lusts and desires. Our will must feel sorry for the offenses of the past, it must be ready to shun all sin in future, we must pray and sigh for forgiveness, implore the mercy of Heaven, shed tears of compunction, mortify the body by fasting and other works of self-denial. All this is penance, provided that in performing such acts we do not confide in our own merits, but place our sole reliance in the merits of Christ. Furthermore, feeling the sting of sin, the remorse of conscience, we cannot help crying out with the Psalmist: *"Delicta quis intelligit? Ab occultis meis munda me et ab alienis parce servo tuo."* We long for an outward and sensible means which will give us the assurance that our works of penance have been accepted, and that we have been received back into the grace and friendship of God. Here our Blessed Redeemer has come to our assistance. In Baptism, the Sacrament of regeneration, we receive that first grace which washes away all stain of sin. In Penance, the Sacrament of reconciliation, all sins committed after Baptism are forgiven and the first love is restored. *"Quoniam Deus dives in misericordia cognovit figmentum nostrum, illis etiam vitae remedium contulit, qui se postea in peccatis servitutem et daemonis potestatem tradidissent, sacramentum videlicet poenitentiae, quo lapsis post Baptismum beneficium mortis Christi applicatur."* [2]

2 *Conc. Trid.*, Sess. XIV, c. 1.

2. These two Sacraments, Baptism and Penance, though they produce pretty much the same effect, the purpose of both being the remission of sin, yet differ greatly in their mode of application. The Council of Trent, referring to this difference, says: *"Hos [quos Christus Dominus lavacro baptismi sui corporis membra semel effecit] si se postea crimine aliquo contaminaverint, non iam repetito baptismo ablui, quum id in ecclesia catholica nulla ratione liceat, sed ante hoc tribunal tamquam reos sisti voluit, ut per sacerdotum sententiam non semel, sed quoties ab admissis ad ipsum poenitentes confugerint, possent liberari."* [3]

The Sacrament of Penance is a holy tribunal in which judgment is pronounced, the judge being the absolving priest, the accused party the penitent. Unlike other courts, however, the accused, though found guilty, is not condemned, but pardoned, on condition that he feel sorry for his evil deeds and be ready to avoid sin in future.

Certain acts, therefore, are required on his part. He must accuse himself (this is done through confession); he must regret his past offenses by a true and sincere contrition. Both confession and contrition presuppose a thorough examination of conscience and include the intention to satisfy divine justice by penitential works.

Moral theology gives specific rules as to what is to be observed regarding these various acts. It will be enough for us to state here that *contrition* must be internal, supernatural, supreme, and universal. A merely outward contrition, such as the recitation of a formula, is insufficient. Our sorrow, besides, must be based on supernatural motives suggested by faith, such as the love of God, the fear of eternal punishment. We must hate sin more than all other evils, and we must extend our

[3] *Conc. Trid.*, Sess. XIV, c. 2.

sorrow and hatred to all the sins we have ever committed.

In making our *confession* we are not allowed to conceal wilfully a single mortal sin and, therefore, must examine ourselves beforehand with that care which the importance of the matter demands. All this requires energy and humiliation on our part; wherefore the Sacrament of Penance is justly styled *"Baptismus laboriosus."*

3. In order that he may hear confessions and act as judge, the priest needs *jurisdiction.* The jurisdiction empowering him to absolve those whom he deems worthy, must be procured from the Ordinary of the diocese within which the confessions are heard. Without such jurisdiction, absolution is null and void. In case of death, however (*in periculo* and not only *in articulo mortis*), by a general law of the Church, the power to absolve is granted to each and every priest.

In giving faculties for the confessional the Ordinary of the diocese may add certain *restrictions,* not only in the way of reserved cases, but also in other forms. Thus you may receive faculties simply for a certain place (parish, convent, etc.), for a limited time, for particular persons, etc. If so, you must not exceed your power. Every priest should read carefully the written document and its various clauses by which the faculties of the diocese are given to him. Whenever you invite priests from other dioceses, seculars or regulars, to help you at a mission or on similar occasions, see that you procure for them the necessary faculties from your bishop and instruct them beforehand how far their jurisdiction goes. Mistakes in this line may lead to serious consequences.

4. No Sacrament has such an eminently pastoral character as Penance, for it presents to us the priest as *pastor ovium,* the shepherd who goes in search of the lost

sheep, and who, after having found it among thorns or in the desert, takes it on his shoulders and brings it back to the fold. The work performed in the administration of this Sacrament, in the seclusion of the confessional, is strictly private and remains hidden, perceptible only to the penitent himself and to the all-seeing eye of God. Its effects, however, good or bad, as the case may be, are felt also outside. Take, for instance, a zealous, learned and practical confessor, who is not satisfied with simply listening to the sins whispered to him, but who tries in every possible way to uproot sin and vice from the penitent's heart, how much moral and social evil can he not prevent! The restoration of ill-gotten goods, the reconciliation of enemies, the re-establishment of peace and harmony in households or families, the fostering of charity, justice, sobriety, temperance,—in a word, the flourishing of all Christian virtues are his work. He plants the seed which, with God's help, ripens into fruit. If a parish or congregation is fortunate enough to possess such a spiritual father for a number of years, the good results will be clearly noticeable. There is no more effectual means of reforming a Catholic community than the wise and prudent administration of the Sacrament of Penance. It is a remedy applied to individual souls, but the whole body of the people derives advantages from it and shares in its fruits.

The Priest as Confessor

5. Great and manifold are the *obligations of a confessor.* No man, it is true, is lost except by his own fault. But this does not hinder that others, either directly or indirectly, may share in such loss and become more or less responsible for it. One imprudent word, one

too severe rebuke, one too lax decision given by a confessor who is not considerate enough or too hasty in exercising his sacred function, may cause the eternal ruin of an immortal soul. Will the Divine Judge not ask an account of the disaster wrought by his legates? "*E manibus tuis animam eius petam,*" He said to the prophet. Let no confessor ever forget what formidable consequences his action may entail. Let him ponder the words of St. Teresa: "Confessors not sufficiently learned have done great harm to my soul; a well-learned confessor has never deceived me. Those others, indeed, did not intend to deceive me, but they were not sufficiently instructed. They sometimes told me that a thing was no sin, whilst it was at least a venial offense, and of mortal they made venial sins. This has done me great harm, so that you may understand why I refer to this great evil as a warning to others."

In the confessional the priest has to deal with individuals who, cursed with spiritual leprosy, approach him in the hope of finding a cure for their disease. The confessor, if he is to effect this cure, must be a man of sound judgment, well acquainted with the obligations of his office, a man of knowledge, both theoretical and practical. He should be perfectly at home in the vast field of *moral theology,* entirely familiar with general principles and frequently occurring cases. The mere fact of having studied this branch of sacred science in the seminary or during the years preceding ordination, does not ensure future competency. Unless such study be continued, new decisions and new points be taken notice of, there is danger that too much will be forgotten and false judgments formed.

Moreover, a good confessor ought not to neglect the science of the saints, *i. e., ascetic theology,* as set forth

by men who are reliable in their teachings and neither too strict nor too lax. "Moral theology," says Bishop Ullathorne, "has two branches; the one regards the judgment of sin; the other the cultivation of virtue. . . . This other branch is that which is properly called spiritual or ascetical theology; it fits the priest to guide souls in the more generous way towards God and to build them up in virtue and holiness, for it supplies the motives and the means for advancing in the way of perfect life." [4]

6. Hearing confessions is often a sore trial to the priest. To sit still in a narrow place, for several hours in succession, to be compelled to inhale the breath of persons face to face with yourself, to bear the cold of the winter and the heat of the summer, is rather wearisome. Still harder is the strain upon the mind. The confessor is responsible for each penitent. He is bound to examine every single case brought before him, lest through his fault a soul redeemed by the Precious Blood of Christ be lost. Moreover, though continually diving, as it were, into the very abyss of crime and wretchedness, of carnal lust and filth, he must keep himself pure from moral contagion. This requires great energy and a keen perception of the malice of sin. Here, indeed, lies a danger. The medical student, when first entering the dissecting room, may be horrified at the scene before him. Gradually, however, he gets used to it and goes to his work without fear or sensation, and it may be good for him. The young priest, just commencing to hear confessions, naturally will stand appalled when confronted with the various sins men are wont to commit;—sins which hitherto he has known only from books or in theory, now are brought home to him in their ghastly real-

4 Ullathorne, *Eccles. Discourses.*

ity and full hideousness. But what is good for the medical student and physician is not good for the minister of God, the priest, the confessor. He must ever preserve a deep horror of sin, for thus only will he keep aloof from it himself and be able to make others avoid it. Often, therefore, should he pray with the Psalmist: *"Pone, Domine, custodiam ori meo et ostium circumstantiae labiis meis, ut non declinet cor meum in verba malitiae ad excusandas excusationes in peccatis."*

7. However, the hearing of confessions is also a source of grace and blessing for the priest. By means of it he obtains a deep insight into the human heart and thus becomes endowed with a great deal of practical knowledge, which enables him to give the proper consolation and to tender the right advice. Moreover, the holy tribunal of Penance is a constant monitor for the priest. Not only great sinners, but also truly pious penitents present themselves. Being made aware of the humility, charity, devotion, zeal, etc., which they exhibit, he cannot but be encouraged and stimulated to virtue, lest the rebuke of St. Paul fall upon him: *"In quo alium iudicas, teipsum condemnas."*

Finally, what shall we say about the constant mortification which the work of hearing confessions demands? If a priest desires to do penance for his own sins, to satisfy divine justice, whose very mouth-piece he himself is, let him frequently enter the confessional to perform that service of which our Saviour speaks in the Gospel: "Blessed are the merciful, for they shall obtain mercy." *"Divinum illud sacri iudicii munus anxie refugiendum non est, sed accedendum cum magno zelo divinae gloriae ampliandae et salutis animarum promovendae et versandum in illo cum bonitate Dei."* [5]

[5] *Instr. Past. Eystettensis.*

Time and Place for Hearing Confessions

8. *When and where shall confessions be heard?* A zealous pastor must be ready to hear the confession of any person who reasonably asks him to do so, who is either in the state of mortal sin or at least justly expects a particular benefit and grace from the reception of the Sacrament. However, there are certain days on which you ought always to be at the service of your parishioners, and on which they expect you to be ready for them in the confessional. On Saturday evenings and Sunday mornings, on holydays of obligation and their vigils, penitents will usually come, often many, and it is not proper to let them wait until they call you.

"Ne qua igitur mora confiteri volentes praepediat, pastores animarum enixe hortamur et obsecramus, ut apud confessionalia ad poenitentes audiendos praesto sint singulis Sabbatis, Festorumque vigiliis, vespertino saltem tempore, et Dominicis festisque diebus mane ante primam missam. His enim horis non desunt poenitentes, modo confessarius suo ipse muneri non desit. Sin autem fidelium numerus maior sit, quam ut omnes, qui accedunt, uno die audire possit, alia etiam tempora, alios dies eligat, quos huic tam necessario operi impendat. Gravissimum quidem crimen foret, si pastoris negligentia, aut desidia, vel unus e grege fidelium hoc sacramento fraudaretur. Neque ii facile animum inducent, ut ad confitendum redeant, qui semel atque iterum hoc ministerium ipsi sacerdoti ingratum ac molestum esse deprehenderint." [6]

The proper place in which to hear confessions is the church.[7] The confessional must be constructed so that

6 *Conc. Pl. Balt. II,* n. 291.

7 *Sacramentalis confessionis proprius locus est ecclesia vel oratorium publicum aut semi-publicum.* (Can. 908).

§ 1. *Sedes confessionalis ad audiendas mulierum confessiones semper collocetur in loco patenti et conspicuo, et generatim in ecclesia vel oratorio publico aut semipublico mulieribus destinato.*

there is a partition between the priest and the penitent, both conversing with each other through a small grate. *"Confessionalia in ecclesia erigenda, pro mulierum confessionibus excipiendis, decrevit Concilium primum Baltimorense, quod districte servandum omninio est. Ecclesiae autem nomine, ad confessiones audiendas, sacristia non est intelligenda, nisi locus sit publicus et patens."* [8]

The rubrics prescribe that the priest sitting in the holy tribunal should be vested in surplice and stole (*violacei coloris*).

The *formula of absolution,* as found in the Ritual, should be recited in full, unless there is a reasonable cause for shortening it, in which case you may commence with the words *"Dominus noster Iesus Christus."*

A few more practical hints are the following: Do not speak too loud in the confessional, as this will frighten the penitent and give rise to suspicion. Do not allow people to stand too close; make them observe order and decorum whenever there is a crowd; when it is dark, always have a light in the church. Before and after confession, when passing through the sanctuary, kneel down for a few minutes at the altar before the Blessed Sacrament and say a short prayer. Finally, take the utmost care never to violate the *"sigillum confessionis."* Direct violation is a thing almost unheard of, but indirect violation occurs occasionally. Be very cautious in your talk and action concerning matters which you know only

§ 2. *Sedes confessionalis crate fixa ac tenuiter perforata inter poenitentem et confessarium sit instructa.* (Can. 909).

§ 1. *Feminarum confessiones extra sedem confessionalem ne audiave verae necessitatis et adhibitis cautelis quas Ordinarius loci opportunas iudicaverit.*

§ 2. *Confessiones virorum etiam in aedibus privatis excipere licet.* (Can. 910).

[8] *Conc. Pl. Balt. II,* n. 296.

through confession. Do not make any allusions to such things, even though they be harmless, in the presence of laymen, not even in sermons. *"Id enim iure merito haud parum scandali apud auditores parit, verbum Dei ludibrio exponit et ipsum Sacramentum reddit odiosum."* [9]

Article II

THE DIFFERENT OFFICES OF THE CONFESSOR

A—OFFICIUM PATRIS

1. A priest, by undertaking to hear confessions, assumes several offices or charges, which he is expected to exercise with great care and circumspection, in order that his ministry may be fruitful. The first of these offices is that of *spiritual father. "Patrem . . . agere decet, qui Evangelici patris instar, filium exulem, perditum, fame et squalore consumptum, libens osculo pacis redeuntem excipiat, prima stola induat, vitulo saginato exquisitissimisque epulis reficiat, atque in pristinum haeredis ac filii locum et dignitatem reponat."* [1] "The priest bears the tender name of Father," says Cardinal Gibbons, "a title which he shares with his eternal Father, from whom all paternity in Heaven and on earth is named." "For if you have ten thousand instructors," says the Apostle, "yet not many fathers, for in Christ Jesus by the Gospel I have begotten you." The confessor is called Father both because through his ministry the penitent is born to the

9 *Conc. Pl. Balt. II,* n. 290.—*C. I. C.,* can. 889:

§ 1. *Sacramentale sigillum inviolabile est; quare caveat diligenter confessarius ne verbo aut signo aut alio quovis modo et quavis de causa prodat aliquatenus peccatorem.*

§ 2. *Obligatione servandi sacramentale sigillum tenentur quoque interpres aliique omnes ad quos notitia confessionis quoquo modo pervenerit."*

1 *Conc. Pl. Balt. II,* n. 279.

spiritual life and made a child of God again, and because people flock to him to seek consolation and advice for their troubled souls. His heart ought to burn with a holy zeal, enabling him to exclaim with St. Paul: *"Si praeoccupatus fuerit homo in aliquo delicto, vos qui spirituales estis, huiusmodi instruite in spiritu lenitatis."* [2]

2. The priest, in order that he may be a true father to his penitents, has need of charity and patience. Harsh treatment, cross words, severe scolding are out of place in the confessional. In the pulpit, in sermons and exhortations, whilst addressing a large crowd, you may sometimes make use of sharp language, expound the doctrine of faith and the rules of morality in a manner suitable to inspire the hearers with terror, but you should never do this in the confessional, where you deal with individuals. It will have the very opposite effect; instead of softening the heart of the penitent and turning him from his wicked ways, it will, as a rule, render him all the more obstinate. Our Blessed Redeemer has furnished us the best example in this regard. In His speeches and public addresses He did not shrink from telling certain individuals the plain truth, tried to make them understand that they were sinners, outcasts, hypocrites, the offspring of vipers, and told them that if they continued in their evil ways, the wrath of God would come upon them, etc. Observe, however, with what kindness and love He receives the individuals that come to Him to seek pardon and consolation. Think of Mary Magdalen, the woman caught in adultery, St. Peter after his fall, and Judas the traitor. We ought to bear in mind that it is quite a sacrifice for a man laden with sin and crime to come and accuse himself of his own accord, opening his conscience

2 Gal. VI, 1.

a fellow-man, who is also mortal and sinful. This act as such deserves credit and encouragement. Therefore a confessor must avoid harshness and bitterness, even towards those who seem to be indisposed and unworthy of absolution. Kindness will soften the heart of the most wicked, whilst otherwise a sting will be left and the poor penitent may feel like a reprobate or like a child to whom a stone is given instead of bread. A priest ought to be careful not to show signs of impatience or anger that arise from external sources. For instance, you are called upon to hear a confession at a time that does not suit you, say, when you are not feeling well, early in the morning or late at night, when you have visitors, when you wish to go on a journey; or, shortly before you enter the confessional, you meet with an unpleasant affair that provokes your anger. Never let the penitent feel this passionate mood of yours. Do not get restless when some other matter awaits you, as you are getting ready for Mass, for a sick-call, etc. Do not take out your watch, as if to tell the penitent that he should hurry, if his confession is unusally long, or if you have been sitting in the confessional for several hours. Incautiousness of this kind may lead to sacrilegious confessions, or at least hinder people from drawing out of the fountain of spiritual grace all that strength and consolation of which they stand in need. Fatherly love, meekness, and kindness are what the penitent expects and needs. Rude or abrupt conduct on the part of the confessor will repel him and perhaps cause him to stay away from the Sacraments for a long time, if not for ever. "You are not," says Hugh of St. Victor, "appointed judges of crimes to chastise, but judges of maladies to heal."

3. A charitable and loving disposition, manifested in the

very tone of your voice, should pervade the whole confession from beginning to end. Try to help the poor sinner in every possible way. Many are awkward in confessing; they have not examined their conscience well, hoping that the confessor will help them. Others tell long stories not pertaining to the *materia confessionis;* others, again, display malice and stolidity; others, finally, tremble and quake with fear. All these must be treated with the utmost kindness. Encourage them at once, when you notice that they are slow or reluctant in stating their sins. Do not sigh, move your head or give other signs of surprise, when you happen to hear horrible things. On the contrary, try to keep quiet; do not interrupt the penitent, but let him tell all he has to say, that he may have a chance to unburden his conscience freely and completely.

"Poenitentes leniter ac paterno more excipiat [*confessor*], *et quamdiu a sacro tribunali abfuerint, interroget; deinde peccata sua narrantes patienter audit, neque (quod Rituale Romanum monet), unquam interpellet, nisi ad obscurius dicta melius intelligenda. Etiam atrocia facinora aut turpissima fatentes immoto vultu audiat; neque suspiriis aut aliqua voce vel gestu, corporisve aut oris motu, mirantis aut horrescentis animi indicia prodat. Quinimmo poenitentem, si timore aut metu laborare deprehenderit, humanissimis verbis adloquatur; horteturque, ut bono animo et magna fiducia peccata omnia in sinum clementissimi Patris effundere non erubescat, summique Praeceptoris exemplo, proposito sibi gaudio, confusionem contemnat."* [3]

It is indeed necessary to admonish the sinner, in order to make him realize his miserable state and the danger to which he is exposed; but this must be done at the end, when the sins have been confessed, immediately before

[3] *Conc. Pl. Balt. II,* n. 280.

absolution is given. The admonition ought to be charitable and practical, and not a mere commonplace talk.

4. The love which a confessor bears for his penitents is the fruit of the supernatural zeal with which his heart burns. Therefore it should be a disinterested and wise love, not a purely natural or human sentiment. In the confessional there is no room for a distinction between rich and poor, learned and ignorant, high and low. They are all sinners, all afflicted with spiritual malady and moral leprosy. If there be any preference, let it be shown to those who appear to be desperate, whose conscience is loaded with guilt, and whose spiritual care requires more than ordinary labor on the part of the confessor. *"Atque in primis promptum semper paratumque se exhibeat [confessor], cum fuerit ad hoc munus obeundum accersitus, praesertim ab egenis et vilioris conditionis hominibus, atque iis quos peccatorum sarcina onustos esse, aut a confessione diu abfuisse noverit. His sine mora, omni posthabito negotio, praesto sit; et in horum gratiam, si necesse sit, divites huius saeculi, piosque ac devotos saepius confiteri solitos, praecipue autem mulieres, quibus tempus et otium abunde suppetit, aut negligat aut expectare iubeat, donec male habentibus, qui medico magis egent, fuerit satisfactum."* [4]

If you happen to meet with a penitent whose state of conscience demands extraordinary attention, thank God for the grace thus given to you, bestow upon him all your solicitude, and do not mind those who are waiting outside of the confessional, even if their number be large and some may have no chance to confess at all. For these latter you are not responsible, only for those whose confession you have heard or commenced to hear.

[4] *Conc. Pl. Balt. II,* n. 280.

Your love, great as it is and ought to be, must never degenerate into laxity. Excessive rigor leads to despair, but too much indulgence begets presumption. Let your charity be wise, *i. e.*, let it be regulated by sound moral principles. Lay aside all human respect and declare, if necessary, as St. John the Baptist did to the adulterous Herod: *"Hoc non licet";* but do it always in kind words, according to the maxim: *"Fortiter in re, suaviter in modo."*

B—OFFICIUM MEDICI SPIRITUALIS

1. The second office incumbent on the priest whilst hearing confessions is that of spiritual physician.

"Meminerit sacerdos," says the Code, *"in audiendis confessionibus se iudicis pariter et medici personam sustinere ac divinae iustitiae simul et misericordiae ministrum a Deo constitutum esse ut honori divino et animarum saluti consulat."* (can. 888, § 1).

The confessor is bound not only to heal the wounds inflicted upon the soul in the past, by diffusing the oil of divine grace through absolution, but also to provide for the future. He must, as far as possible, remove the poisonous germ of the spiritual disease, *i. e.*, sin, lest the wounds break open again and cause a new disaster. He must add strength and power to prevent relapses. *"Confessarius ut de munere suo rite administrato conscientiae suae respondere queat, non modo salutis initium in confessione rite peracta constitutum curare debet, sed etiam tenetur peccata ex anima poenitentis prorsus evellere, habitus vitiosos destruere, passiones et inordinatas inclinationes, quae sunt radices et reliquiae peccatorum, dispergere, occasiones proximas dissipare atque hoc modo morbis*

animi curationem et medelam adhibere. Namque vices gerit coelestis illius medici, qui in Evangelio testatur se venisse ut homines vitam habeant et abundantius quidem habeant." [1]

2. As we look for charity in the spiritual Father, so we desire to see in the priest practical prudence and sagacity that he may be well qualified as a physician of souls. This prudence is not the wisdom of the world, nor is it simply common sense; it is a virtue, partly natural, partly supernatural, acquired by constant study, prayer and the faithful administration of the Sacrament of Penance. *"Ars artium est regimen animarum."* Nothing is more difficult than to gain control over a man's soul and influence his will, whilst the allurements of the world and the temptations of demons attract him. Only the power of the Holy Ghost is able to paralyze these evil influences. Therefore, the wisdom of God's Spirit is required, and, no doubt, the future confessor, the priest, in his ordination receives with the power to forgive sins also that charism called *"discretio spirituum,"* not, however, as a fully developed faculty, but as a talent with which he should work. Nature and grace must be combined, *i. e.*, a priest, to be or to become a good confessor, must not neglect those means which are at his disposal, in order that he may actually become a prudent director of souls. The general rules, laid down by spiritual writers, therefore, which are the result of many experiences, must not be despised, but be well kept in mind. *"Experientia quidem optima in his rebus magistra est, sed cum nemo sibimetipsi prorsus fidere possit, consilium virorum prudentum et doctorum necnon probatissimorum auctorum haud parvi pendatur. Stultissimi enim sunt, qui alta de se*

1 *Instr. Past. Eystett.*

opinione capti, omne aliorum iudicium spernunt, de nulla re dubitant et in quovis casu audacter quasi ex tripode decernunt." [2]

3. A good physician tries first of all to determine the nature of the disease by a correct diagnosis. Then, having located the seat of it, he gives his medicines so that they will work with full strength upon that part or organ of the body where the germs of the sickness are lodged. Afterwards, when the crisis is over, he gives tonics and restoratives, by means of which the system, weakened by disease, may be restored to full vigor. The same rule should be followed in spiritual matters. The confessor should endeavor to trace what ascetics call the predominant passion. That passion, being the main source of the sins which the penitent is wont to commit, must first of all be subdued. With some this passion is pride, with others sensuality, with others, again, an insatiable desire for money and wordly gain, with others anger, etc. After the penitent has told you his sins, try to discover his principal fault. Then give the right remedies against this fault, and for remedies against the rest of his sins wait until later, or at least do not attempt to apply too many at once. "It is necessary above all," says St. Alphonsus, "to attend to the subjugation of the predominant passion. Some are careful to mortify themselves in many things, but make little effort to conquer the passion to which they are most inclined; such persons can never advance in the way of God. He who allows any irregular passion to rule him is in great danger of being lost. But, on the other hand, he who subdues his predominant passion will easily conquer his other passions. When the strongest enemy is vanquished, it is easy to defeat the less powerful."

2 *Ibid.*

4. In the confessional you deal with individual souls. What is good for one may not be good for others. St. Augustine says: *"Quia cum omnibus eadem debeatur caritas, non eadem omnibus adhibenda est medicina."* For example: there comes to confession a young girl apparently innocent and devoid of impure passion, saying that she went to parties and dances once in a while, accompanied by her brother, sister, or parents; if she is asked about sins she might have committed, such as bad thoughts, impure desires, lustful actions, she answers in the negative; it would be wrong to forbid her to go to a dance again. Another confesses that, whilst taking part in the amusements mentioned, she almost invariably yielded to temptation. She must be reminded of her duty to shun occasions which directly lead to sin. Perhaps she replies that there is a sort of necessity. Then the confessor must make further inquiries, and from the answers he will see what advice he ought to give. A physician will not at once cut off a tumor or amputate a limb unless it be certain that delay will make things worse. The individual case, as such, with all its particulars must be handled carefully according to the rule: *"Salus poenitentis animae est suprema lex."*

Distinction Regarding Penitents

5. A distinction must be made between persons of different *sex* and *age*. Women are apt to follow their feelings, momentary emotions and passionate sentiments. Hence it may be enough to appeal to their imagination. Not so with men, who are accustomed to reason and judge, and to go to the bottom of things. If you wish to succeed with men, you must bring forth arguments which convince the intellect, you must appeal to their

honor and arouse their ambition. Young people must be treated differently from those who are advanced in years. The former may need a check upon their enthusiasm, the latter must, rather, be stirred up lest they sink into spiritual lethargy. Regard should be paid to a person's occupation. The mechanic who has to work hard from morning till night to make a scanty living, often becomes careless about his religious obligations. Envy, jealousy, drunkenness play havoc with him. A wise confessor will not fail to remind him that he has duties towards God, that he should be content with his lot, that by humbly accepting it he will be able to lay up merits for Heaven. The rich and well-to-do must be told that they should make good use of the things Providence has awarded them; that they should help and support the poor. Not only the city capitalists, but also wealthy farmers sometimes become so greedy that they seem to forget entirely what they owe to God and His Church.

6. In nothing do men differ so much as in their *temperaments*. What the face is to the body, the temperament is to the soul, namely, the expression and characteristic mark of the individual. There are four temperaments: the melancholy, the phlegmatic, the sanguine, and the choleric. They hardly ever exist singly in any individual, but are more or less blended. Like the passions, so also the temperaments have their good and their evil features. A confessor in his quality of spiritual physician should try to discover the temperament of his penitent and direct him accordingly, lopping off what is bad and fostering what is laudable. "A carver," says Scaramelli, "must know the qualities of the various woods in which he wishes to work; which are soft, and which hard, which knotty and which easily split, or apt to splinter, otherwise, being mistaken in his mate-

rial, he will not be able to carry on his work; so, too, a spiritual director will not succeed in leading his penitents if he does not understand their different temperaments and if he fails to adapt his direction with great prudence to the individual character of each." [3]

7. Great caution and circumspection are needed in assigning the means for avoiding particular sins and breaking bad habits. The general means are: (a) prayer, especially at the moment of temptation; (b) novenas in honor of the Saints; (c) the frequent use of the Sacraments, especially for those who are addicted to sins of lust; (d) the Sacrifice of the Mass; (e) fasting and mortification. These general means may be employed against almost any sin or sinful habit. Besides these, however, special remedies must be advised against particular faults. A prudent confessor will not fail, with God's help, to select the most wholesome corrective. If, with all the precautions you have taken and all the remedies you have suggested, no perceptible improvement is visible, you must not lose confidence; sooner or later the penitent, if he but continues earnestly to use the means at his disposal, will reform. The effects of the medicine applied for the healing of corporal maladies are not felt at once, either; they need time to act and produce their effect.

C—OFFICIUM DOCTORIS

1. Our Lord Jesus Christ, who came into the world as a light to illuminate those who were sitting in darkness and in the shadow of death, was not satisfied with teaching the truth in public, in the presence of large crowds or before a select body of men, but deigned to give instructions now and then also to individuals

3 *Direct. Ascet.*

who came to seek counsel and information adapted to their particular wants and necessities. Nicodemus, Mary Magdalen, Zaccheus, the rich young man aspiring after perfection, are instances of this kind. Entrusting His Apostles with the same power which He had, and ordering them to teach all nations, He did not wish to have their ministry limited to public preaching and speaking, but, as His own example proves, desired that they should be a light not only for the world at large, but for individuals as well. The place to make use of this individual instruction is the confessional, where the priest is made the confidant of secrets. *"Maxime itaque condemnanda est praxis illorum non tam confessariorum quam mercenariorum, qui vix peccatis obiter auditis, tamquam nihil nisi latine loqui didicissent, omni manu absolvere festinant. Nam et eos docere tenemur, qui licet venialia tantum habeant, vivere tamen debent de verbo, quod procedit ex ore Dei, et de omni quidem verbo, sive procedit publice e cathedra sive privatim in sacro tribunali."* [1]

2. In our general remarks concerning the ministry of the sacred tribunal we stated that a confessor must be endowed with knowledge. Here it may be asked, how extensive this knowledge should be. Benedict XIV says: *"Optandum quidem esset, ut quilibet confesssarius ea polleret scientia, quam eminentem vocant; verum quum haec dos paucorum sit, necesse omnino est, ut competenti saltem scientia sit instructus."* St. Alphonsus, explaining this *"competens scientia,"* says that a confessor ought to know: (*a*) the difference between mortal and venial sins; (*b*) the species and circumstances of sins; (*c*) the doctrine of restitution; (*d*) reserved cases and the ordinary excommunications; (*e*) matrimonial impedi-

[1] *Instr. Past. Eystett.*

ments; (*f*) the requisites of the Sacrament of Penance. However, a knowledge not only of moral, but also of dogmatic theology and Sacred Scripture is necessary, because not infrequently the confessor will have to base his admonitions on both, or he may have to clear away doubts concerning articles of faith.

3. Prudence will tell a confessor how far he should go in his private instructions. Not all things are good for all persons. St. Paul was wont to give milk to children, but substantial food to those strong in virtue. Many penitents do not know even the rudiments of the faith. They must be taught the *dogmata fide explicita tenenda* before absolution. Others are totally ignorant of the requisites of Penance, as to what is contrition, purpose of amendment, etc. They must be made to understand the exact meaning of these terms. Others, again, have formed a false conscience in regard to certain sins; mortal sins they consider as venial, or *vice versa*. Let them be disabused of their wrong notions. Some do not realize the obligation they have of making restitution for frauds and thefts, for slander and detraction; these must be told what reparation is required on their part to those whom they have injured. Many, especially such as hold an office of authority (parents, magistrates, superiors), are not fully aware of the duties incumbent upon them; their attention must be called to these duties, and their mind be awakened as to their responsibilities. Persons who have doubts on certain points and ask for information, must not be left in doubt, lest they continue to sin.[2] Penitents who show a tend-

2 *Uxoribus quaerentibus de debito coniugali necnon aliis interrogantibus particularia in materia turpi breviter et maxima cautela confessarius respondeat et semper id solum, quod fuerit quaesitum, nunquam plus.*

ency towards spiritual perfection ought to be encouraged and directed on the road of sanctity.[3]

Evidently there is little or no sense of duty in those priests who, satisfied with what they have learned as students, hardly ever open a theological book in after life.

D—OFFICIUM IUDICIS

1. The principal office of the confessor is that of judge. We say the *principal* office, because it is in and through it that he acts as *minister sacramenti*. The priest is authorized not simply to declare that forgiveness is granted or withheld, he himself pronounces the sentence, though only as the representative of God.

"Quamvis absolutio sacerdotis alieni beneficii sit dispensatio, tamen non est solum nudum ministerium vel annunciandi evangelium vel declarandi remissa esse peccata; sed ad instar actus iudicialis, quo ab ipso velut a iudice sententia pronuntiatur." [1]

"So wondrous," says Cardinal Gibbons, "is this faculty of forgiving sins that, when our Saviour exercised this merciful prerogative, the Scribes exclaimed: 'Who can forgive sins but God?' For hitherto this was an exercise of jurisdiction delegated by the Almighty neither to prophet, priest, nor angel. Kingly authority affects only the outward acts of man. Sacerdotal authority penetrates into the sanctuary of the soul. Earthly judges punish crime, even though the criminal abhors his guilt; it is the priestly privilege to pardon the repentant sinner. The sentence of the earthly judge is restricted to the temporal life

3 *"Non modo peccata emendari sed et virtutes induci atque augeri debent. Suis itaque admonitionibus confessarius conetur accendere in poenitente vivum proficiendi in virtute desiderium ardens quidem, ut nihil nisi virtutem sapiat et forte, ut contra omnes difficultates animum erigat, efficax quoque, ut virtutes operetur in omni loco, tempore et occasione constantes. Conetur poenitentem paulatim per gradus perfectionis ducere in semita iustorum, quae quasi lux splendens procedit et crescit usque ad diem perfectum, demonstrando videlicet vias ad perfectionem obtinendam et non modo communes sed etiam cuiusvis statui, conditioni et viribus convenientes." (Instr. Past. Eystett.)*

1 *Conc. Trid.*, Sess, XIV, c. 6.

of man, that of the Lord's anointed extends to the regions of eternity."

The exercise of this judical charge implies three distinct acts: The confessor must take cognizance of the sins committed; he must judge of the disposition of the penitent, and, according to that disposition, either absolve or withhold absolution; he must impose a penance to satisfy for past offenses.

2. The nature of the sacred tribunal demands a sincere and accurate confession of all those mortal sins which, after a careful examination of conscience, a person can recall to mind since his last confession. *"Peccatorum confessio, qualem Christus instituit, Ecclesiaeque suae perpetuo retinendam tradidit, integra esse debet. Oportet enim, ut omnia et singula mortalia peccata complectatur, quorum post diligens examen sibi quisque conscius sit; etiamsi occulta sint et ab hominum oculis remota; aut non re et actu patrata, sed mente tantum et voluntate concepta."*[2] It is necessary in this self-accusation to tell the single sins according to what is called *"species infima."* Finally, the number must be added and all circumstances which alter the ultimate species.

Manner of Questioning Penitents

The obligation to make a complete statement rests, first of all, on the penitent himself. However, a good many penitents, through ignorance or carelessness, fail to accuse themselves in the manner prescribed. In such cases it becomes the duty of the confessor, as *minister sacramenti,* to supply the defect. He must question the penitent, to get a more accurate knowledge of the sins committed.

2 *Conc. Pl. Balt. II,* n. 275.

"Si poenitens numerum et species et circumstantias peccatorum explicatu necessarias non expresserit, eum sacerdos prudenter interroget. Sed caveat, ne curiosis aut inutilibus interrogationibus quemquam detineat, praesertim iuniores utriusque sexus vel alios de eo, quod ignorant, imprudenter interrogans ne scandalum patiantur indeque peccare discant." [3]

It requires some dexterity to put the questions in the proper form. Do not be too scrupulous; do not inquire about circumstances of which the penitent, in committing sin, hardly thought, or which, in his own examination of conscience, he would never hit upon. In regard to the *number* (many penitents never mention it) of habitual sins, ask how often on an average, how often a day, a week, a month, the sin was committed.

In materia turpi melius est deficere, quam ad obtinendam integritatem scandalum parere. Segneri justly says:

"Cupio magnopere te parcum gravemque esse interrogando circa materiam luxuriae, ne tibi accidat, quod pictori, qui cum Helenam exquisita diligentia depingeret, eiusdem cupiditate exardescere coepit et accendi. Utere proinde verborum modestia, et quamvis subinde circumstantia maneret tecta, quae alioquin ad integritatem materialem spectaret, nihil interest...Aliud enim bonum magis praevalet. Adeo foetet palus ista ut consultum non sit vel a poenitente vel a confessario, ubi opus non sit, moveri; sufficit requirere speciem patrati sceleris, non vero modum: et si ipsi vel ex irreverecundia vel ex ignorantia hunc vellent declarare, suaviter mone, necessarium non esse. Expediret hac in re imitari philosophum illum, qui veritus, ne loquendo os conspurcaret, carbone descripsit." [4]

As a rule you should let the penitent speak first and not interrupt him. Then commence to interrogate, but do it in a kindly and discreet way.

[3] *Rituale Rom.*
[4] Segneri, *Confessarius Instructus.*

It may be disputed whether the confessor should limit his questions to the matter confessed, or should also touch upon other things. We believe that a prudent confessor will soon discover *"cuius spiritus sit poenitens."* If he has sufficient reason to suspect that not all has been said, he may and ought to insert a question like this: "People of your age, or in your circumstances, often commit such and such sins. Tell me, did you ever commit this sin? Do not be afraid; I am ready to help you." Saintly confessors, such as St. Leonardo de Porto Mauritio, St. Philip Neri, *et al.*, used to follow this practice, and by it, in more than one case, obtained good results. Old festering wounds may thus be reopened, and the sins concealed in sacrilegious confessions be brought to light. *"Et dixit Dominus ad me,"* says the prophet Ezechiel, *"Fili hominis, fode parietem, et cum fodissem parietem, apparuit ostium unum. Et dixit ad me: Ingredere et vide abominationes pessimas, quas isti faciunt hic."* [5]

Absolution of Penitents

3. After the sinner has furnished testimony against himself by his own accusation, the confessor will decide whether he is worthy of absolution or not. *"Si enim audita confessione iudicaverit* [*sacerdos*] *neque in enumerandis peccatis diligentiam, neque in detestandis dolorem poenitenti omnino defuisse, absolvi poterit; sin autem utrumque in eo desiderari animadverterit, auctor illi et suasor erit, ut maiorem curam in excutienda conscientia adhibeat, hominemque, ut blandissime poterit, tractatum dimittet."* [6]

In judging of the disposition of the penitent, always

[5] Ezech. VIII, 8.

[6] *Cat. Rom.*, P. II, c. 59, 51.

follow the golden rule: *"Quisquis praesumitur bonus, donec probetur malus."* The very fact that the sins have been duly specified, that the penitent apparently feels a sincere contrition for them, and is earnestly resolved to shun all mortal sins in future, is enough to consider him as sufficiently disposed. *"Si circumstantiae non ingerunt dubium prudens, quod non sit sufficienter dispositus poenitens, non debet confessarius illum nec se ipsum turbare ob habendam evidentiam, quae possibilis non est."* [7]

From those who are properly disposed, absolution cannot be justly withheld, except this refusal is necessary as a remedy, nay, as the sole remedy for future amendment. We must consider as indisposed persons who, filled with a mortal hatred against their neighbor, refuse to lay aside such morbid sentiments; those who do not intend to restore ill-gotten goods or repair an injury caused through slander or evil talk, though it is in their power to do so; such as are living in a voluntary proximate occasion of mortal sin, which they do not intend to quit; or who are members of forbidden secret societies and refuse to give up membership; in a word, all who are wanting in any grave duty or obligation. Whenever you happen to meet with such penitents you must not at once tell them that you cannot absolve them; on the contrary, try by all means possible to change their disposition.

"Sistunt se quidem multi Sacramenti Poenitentiae ministris prorsus imparati, sed persaepe tamen huiusmodi, ut ex imparatis paratis fieri possint, si modo sacerdos viscera indutus misericordiae Christi Jesu, qui non venit vocare iustos sed peccatores, sciat studiose, patienter et mansuete cum ipsis agere. Quod si

7 St. Alphonsus, *Theol. Mor.*, l. VI, n. 461.

praestare praetermittat, profecto non magis ipse dicendus est paratus ad audiendum quam ceteri ad confitendum accedere." [8]

If all your efforts prove vain, you may and should *refuse absolution.* A prudent and zealous confessor will have recourse to this extreme measure but rarely. In most cases he will succeed in changing the wolf into a lamb. Whenever there is a real necessity for withholding absolution, let it be done in a kind and gentle manner. Arrange the matter so that the penitent himself clearly sees that you are simply performing your duty. Thus it may be hoped that, with God's grace, he will be brought to a better condition of mind sooner or later. If the disposition of the penitent is doubtful, weigh the circumstances and examine whether it will be more beneficial to postpone absolution or to absolve conditionally. Usually nowadays, and in America especially, you will have to do the latter, because there is great fear lest those to whom absolution has been refused will never return.

"Studeat igitur confessarius summam illam, qua Christus Dominus noster peccatores complecti solebat, clementiam ac benignitatem, quantum licet, aemulari. Homines enim quantumvis sceleribus cumulatissimos, ceterisque omnibus ob patrata crimina invisos et contemptos, Ipse nunquam aspernabatur aut repellebat. Quod de se Ipse testatur his verbis: 'Qui venit ad me non eiiciam foras.' Neque timendum est sacerdoti, ne Pastoris optimi hac in re exempla sectando muneri suo desit. Haec quidem dispensatio non est severitatis ac rigoris, sed indulgentiae et misericordiae Sacramentum. Et re quidem vera, qui Christi Domini in agendo cum peccatoribus patientiam et charitatem imitandam sibi proposuerit, is non reprehensionem et poenam, sed laudem ac praemium ab Eo feret qui non ad bene habentes, sed ad aegros sa-

[8] *Ep. Encyc. Leonis XII, de Jubilaeo,* 1825.

nandos, in hunc mundum venit, quique 'publicanorum ac peccatorum amicus vocari dignatus est." [9]

It is a good practice in dealing with the majority of penitents, especially with the common people, to excite them to a true and deep contrition before absolution. Do not merely tell them to make an act of contrition, but propose to them diverse motives to dispose their hearts and make them feel sorry for their sins. Many approach the confessional without true contrition, or, at least, omit to make earnest and strong resolutions in respect to the future. A brief admonition by the confessor will supply this defect and secure the validity and fruit of the Sacrament.

Imposition of Penance

4. Whenever the priest makes use of his power of absolving, he is ordered to perform another act, which also bears a judicial character, namely, *imposing a penance.*

"Debent ergo sacerdotes Domini, quantum spiritus et prudentia suggesserit, pro qualitate criminum et poenitentium facultate, salutares et convenientes satisfactiones iniungere; ne, si forte peccatis conniveant, et indulgentius cum poenitentibus agant, levissima quidem opera pro gravissimis delictis iniungendo, alienorum peccatorum participes efficiantur. Habeant autem prae oculis, ut satisfactio, quam imponunt, non sit tantum ad novae vitae custodiam et infirmitatis medicamentum, sed etiam ad praeteritorum peccatorum vindictam et castigationem; nam claves sacerdotibus non ad solvendum dumtaxat, sed ad ligandum concessas etiam antiqui Patres et credunt et docent." [10]

Care should be taken, as far as possible, to have the

9 *Conc. Pl. Balt. II,* n. 281. 10 *Conc. Trid.,* Sess. XIV, c. 8.

penance arranged so that it may fulfill its double purpose —to satisfy for past sins, and be a remedy against future relapses. For mortal sins a grave penance should be assigned, in proportion to the number and species. Regard must be had to a person's condition, age, sex, and other circumstances. Do not be too strict. Never give a penance which you know is accepted unwillingly, or which requires extraordinary humiliation and exertion, or which a person cannot fulfill without exposing himself to ridicule and suspicion. As a rule, do not impose a penance which will last too long, for example, whole weeks, or even months; such a penance is easily forgotten or neglected.

5. The penitential works are reduced to three: *prayer, fasting,* and *alms-giving.* Prayer comprises not only vocal orations, but also meditation, reception of the Sacraments, hearing Mass, visits made to the church for adoration, benediction, etc. Being the easiest, it is also the most common kind of penance confessors are wont to give. *"Universae satisfactionis modum cullpae ratio temperabit. Sed ex omnium satisfactionem genere maxime convenit poenitentibus praecipere, ut certis aliquot et definitis diebus orationi vacent ac pro omnibus et praesertim pro iis, qui ex hac vita in Domino decesserunt, preces Deo faciant."* [11] Fasting denotes all kinds of mortification, *e. g.,* abstaining from meat and delicacies in eating, from luxuries, avoiding of parties and social gatherings otherwise lawful, bearing of daily humiliations, etc. It is a penance adapted especially to those who are given to pride and lust.

Alms-giving means all works of charity, *e. g.,* succoring the poor by money, food, clothing, converting sinners,

11 *Cat. Rom.*

visiting and consoling the sick, etc. Persons who are greatly absorbed by worldly matters, who cling too much to their earthly possessions, who have sinned against justice and the love due to their neighbor, may be highly benefited by a penance of this kind. We would advise, however, always to have a short prayer added to it, in particular for the conversion of sinners and for the poor souls in Purgatory.

Article III

Confessions of particular classes of penitents

A—Confessions of children

1. In speaking of confessions of children we mean the confessions of those little ones who have not yet reached the age of puberty. The papal decree *"Quam singulari,"* of 1910, says: "The age of discretion required both for Confession and Communion is the time when the child begins to reason, that is, about the seventh year, more or less. From this time on the obligation of fulfilling the precept of both Confession and Communion begins." Parents in this country sometimes believe that their children need not go to confession until they have reached the age of ten or so. This is a great error, which must be corrected by proper instruction given by the priest. First of all, children who have attained to the use of reason are able to commit mortal sins. How shall these sins be forgiven except through the Sacrament of Penance? Again, there is an ecclesiastical precept binding all who have reached the age of discretion, to confess their sins at least once a year. Finally, we read in the Second Council of Baltimore: *"Omnibus animarum curam gerentibus in Domino iniungimus, ut saltem*

quater unoquoque anno et praesertim, si fieri possit, quatuor temporum feriis, pueros omnes spirituali ipsorum regimini commissos, qui nondum SS. Eucharistiae participes facti sunt, in unum colligant, et per aliquot dies doctrinam christianam diligenter edoceant. Eos, qui ad septennium pervenerint, ad confessionem accedere curent." [1] Considering all this, we must say that it is a grave abuse to deprive children of the grace of sacramental absolution, to let them wait for it until they are twelve or fourteen years old. The conscience of both parents and pastors is burdened with mortal guilt by such culpable neglect. If the children attend a Catholic school, there is no difficulty in having them go to confession. It is somewhat harder with those who attend a public school, and who usually come to church for instruction only on Sundays. Still, they also must be given a chance. The only way for the priest will be to appoint days on which a special course of preparation for confession will be given, and days and hours for the actual hearing of such confessions.

2. It is no small task to hear the confessions of children. Sometimes they are not fully aware of the malice which their sins imply, or they confess sins which they have not committed, simply because they find them mentioned in the prayer book or catechism, or, finally, they accuse themselves of sins of which, at the moment when they were committed, their conscience was not aware and which they learned to be sins only afterwards. Again, it is often quite hard to make children feel truly sorry for their faults, most of them being but venial transgressions, or, if they have actually contracted a grievously bad habit, it may be difficult to discover the full nature and extent of it, because the little

1 *Conc. Pl. Balt. II*, n. 442.

penitent speaks in vague terms, and you shrink from questioning him too closely, lest he be scandalized. Need we wonder that, in consideration of all this, some priests feel an excessive repugnance towards these confessions? However, it is a burden which you must bear and which, if borne properly, will not fail to obtain for you merits in Heaven. Remember that these young souls are very tender and can be moulded in almost any way. Vice and sin have not gained much ground in them, and hence can be extirpated with greater ease and more quickly than is the case with grown people, whose will has become perverted.

Preparation for First Confession

3. In order to render children's confessions fruitful, the young penitents must be well instructed beforehand. This instruction ought to be given by the priest himself, not by lay teachers or Sisters. The children should be made acquainted with the principal dogmas of the faith, with the ten Commandments, the Commandments of the Church, and the doctrine of the Sacrament of Penance. They must know the Apostles' Creed, the Our Father, the Hail Mary, the acts of the three divine virtues, and the prayers which they have to say at the beginning and at the end of confession. They must be taught how to examine their conscience, and sins which they are apt to commit at their age must be explained, and their deformity shown. Above all, their conscience must be so aroused that they will make a good act of contrition. Show them what contrition is, not only in abstract words, but in a concrete form, *e. g.*, by examples such as that of the prodigal son or youthful saints like St. Aloysius, St. Stanislaus, and others. Let them understand

why we should feel sorry for our sins; place before their minds the various motives in full detail. They ought to know by heart some adequate formula of contrition, but remind them that the mere recital of this formula is no sorrow; that sorrow and hatred of sin must have been awakened before, so that the act of contrition contained in the standard formula is simply an expression of what is felt in the heart.

A few other remarks may not be out of place here. Tell the children that they should prepare themselves for several days; that when in church, waiting for confession, they should not talk, laugh, or make remarks if any one stays too long in the confessional. Forbid them to ask one another what the priest told them, what penance he gave them, what he said on such and such a point. Impress on their minds the idea that the confessional is a sacred place; that whatever is spoken there is strictly private, intended only for the penitent, not for any outsider. Let them, above all, understand the necessity of confessing sincerely and of never concealing a sin, of computing the number of sins in the best way possible, of listening attentively to the admonitions of the priest and answering his questions promptly. After confession they ought to remain a while (fifteen minutes) in church for thanksgiving.

An instruction of this kind should always be given to children before their first confession, and it may be renewed afterwards at their second and third confession. The work to be done by the priest in the confessional will thus be simplified and greatly facilitated. Too many confessions are defective because people have not learned how to confess in their youth.

4. In hearing a child's confession, the priest must use more than ordinary prudence and exhibit great patience

and charity. Most of these little penitents are shy and bashful, especially the first time. Therefore exhort them in the mildest way possible to go on, just as they have been instructed, to say the "Confiteor," and then their sins, one after another, in the way they have examined themselves. It may be disputed whether it is advisable for children to write their sins. For our part, we must say that we are not in favor of this practice, except, perhaps, for the first time, or for the general confession made before first Communion.

Do not interrupt the penitent if he tells his sins inaccurately, or omits the number and circumstances. Questions should be asked later, when he has said all he intended to say.

Almost every child must be questioned about sins against the Sixth Commandment. If you have instructed the children well on this matter in the catechism class, those whose conscience is guilty will likely tell all that burdens them, or at least make some allusion, so that you can see at once whether impurity has found an entrance into their hearts or not. Frequently, however, they remain silent about it, partly through ignorance, shame, or forgetfulness, or because they are pure and innocent. To get a clear insight and to come to a settled conclusion, one or more questions ought to be asked, but very prudently and indirectly. If they always say no, and if the whole character, as it appears from the other sins confessed, does not furnish positive grounds for suspicion, you need not trouble yourself further. If, however, the child says, "Yes, I have done this evil thing, which I know to be a sin," and if, upon further investigation, you see that a bad habit has been contracted, or that a proximate occasion exists, it becomes your duty

to extirpate the poison by all possible means. Therefore, suggest the proper remedies, not only those of a general kind, but also special cures. Inquire into the internal or external cause of the evil. At home, in school, on the street, children often see and hear things which are apt to corrupt their imagination and give rise to temptations, or, perhaps, there is a person, such as a brother, servant, school-mate, who tries to seduce them directly. In this latter case, as a rule, the only remedy is to inform parents, teachers or others who, by their authority, are able to put a stop to the mischief. Therefore, command the penitent to make such a report, or, if necessary, let him speak to you, the pastor, outside of the confessional on the matter, so that you may be able to use your influence in that direction.

On the whole, try to impress upon the minds of the little ones a holy fear of God's presence. Not only impurity, but also divers other faults and sins frequently met with in children, may thus be suppressed and prevented from growing into bad habits. However, do not exaggerate things. Do not say, for instance, "If you lie, you will go to hell;" but simply say, "Lying is bad," and in the same way with cursing, stealing, disobedience, etc.

5. A priest engaged in hearing the confessions of children ought to take special care to excite them to true *contrition*. Even if you have instructed the young pupils well on this point beforehand, do not be satisfied with simply asking them: "Did you make an act of contrition?" Perhaps it was done superficially without a firm purpose of amendment. Therefore, go into particulars; show them the special malice of the sins of which they have accused themselves, such as impurity, diso-

bedience, want of respect for parents, hatred, anger, etc.; lay before them the special motives for which they should be sorry for these sins, and tell them why they should avoid them in future. Thus their contrition will be what it ought to be, a real change of heart.

The penance imposed should be as light as possible. Of course, if mortal sins have been committed, it ought to be in proportion, but never too hard. Do not tell the children, for instance, to go to their parents and ask pardon for the disrespect they have shown them, because they will not do it. Let them recite a litany, a few Paters and Aves, etc. Never give them a penance which will last too long.

In regard to absolution we wish to say: If a child has been guilty of a mortal sin, absolution must be given every time and unconditionally. If only venial sins have been committed, but of some importance (lies, thefts, disrespect of parents), absolution should be imparted unconditionally. If things which seem rather to be childish faults than sins form the whole matter of confession it will be well to absolve conditionally (*si sis dispositus*), at least if the child appears to have contrition, and if his character and age give you a right to presume that perhaps mortal sins have occurred which have escaped from memory. But if all signs tend to show that the child does not yet know and realize what sin is, I would not absolve at all, only give a short exhortation and penance and dismiss the boy or girl with a blessing without telling them that I did not absolve. When a priest hears confessions in a strange place, and children of very tender age come to him, he should ask whether they ever received any instruction or not; if not, he ought to dismiss them and send them to the pastor to be instructed.

B—CONFESSIONS OF WOMEN

1. Friendly intercourse between persons of different sex is apt to stimulate sensuality and to cause temptations. Neither the confessor nor the female penitent can lay aside their nature and the instincts of flesh and blood. We need not wonder, therefore, that the Tribunal of Penance, though by divine institution a source of grace and salvation, now and then through the malice and weakness of man becomes a snare and an occasion of sin. The very fact that the penitent reveals the deepest secrets of his heart, and that women are led mostly by their feelings, is tempting; it lures forth from the breast of the priest a sentiment of sympathy which, if not kept within reasonable bounds, almost imperceptibly passes into personal attachment. Evidently, therefore, a priest, in hearing the confessions of women, must arm himself with caution, prudence, circumspection, and zeal.

"Non raro latet sub praetextu pietatis virus libidinis; experto crede: expertus loquor: vidi cedros Libani turpiter corruisse, de quorum sanctitate non magis quam de Hieronymi virtute dubitassem." [1]

2. Always take the penitent for what she actually is,—namely, a poor sinner, subject to faults and frailties. Some priests prefer to hear the confessions of women, especially the so-called *"devotulae,"* rather than those of men. It may be harder and more trying to listen to the sins confessed by men and to undertake their spiritual cure, but it is certainly more meritorious and productive of greater fruit in the end. Virtue and piety are, as a rule, more solid and lasting in men than in women.

1 St. Augustine.

Women often pretend to be pious, whilst in reality they are deceiving themselves and their confessor.

"Quanta miseria est," says St. Alphonsus, *"cernere confessarios qui multum tempus impendunt in audiendis devotis mulierculis, pauperes autem viros et uxores, qui sunt aerumnis afflicti, audire declinant. Hoc profecto non est audire confessiones pro Deo sed pro genio suo. Quare nescio, quale meritum sperare possint confessarii illi, qui tali modo suum ministerium exercent."* [2]

3. Avoid familiarity with female penitents. Suppress at once any improper feeling which may creep into your heart. Do not trust yourself too much in this regard. The Devil knows what he is after; he does not lay his snares openly, but secretly and from afar.

"Diabolus," says St. Alphonsus, *"non ab initio emittit sagittas venenatas, sed illas tantummodo, quae aliquantulum feriunt et augent affectum."* [3]

Do not say to yourself that the affection you have is purely spiritual. *"Familiaritas spiritualis sensim atque sensim degenerat in familiaritatem sensualem et lasciviam"*; or, as Shakespeare puts it: "Ah, the cunning enemy, to snatch a saint, with saints does bait his hook."[4] Lest danger should arise from this source, a confessor, when dealing with a female penitent, must avoid the things which tend to foster personal predilection. Do not address the penitent in words that savor too much of tenderness. *"Patres sumus, non matres."* Whatever you have to say should be short, grave, and to the point. Long conversations with women, extensive discussions even of spiritual subjects, both inside and outside the confessional, are wrong. Answers to questions proposed should always be brief.

2 *Praxis Confess.*, 120. 3 *Ibid.* 4 *Measure for Measure.*

"Sermo brevis et rigidus cum his mulieribus habendus est, nec tamen quia sanctiores, ideo minus cavendae; quo enim sanctiores sunt, eo magis alliciunt." [5]

Never fix your eyes upon women when they approach or leave the confessional, because it might give rise to temptations. Do not address them by their proper names, Mary, Annie, etc.; never tell them anything which is apt to flatter their vanity, especially if they are young and gifted with beauty or talent.

4. If a female penitent should, directly or indirectly, show that she is attached to her confessor, she must be told, rudely and abruptly, never to come near him again, but to seek another confessor, if that be possible. Especially hysterical women and spinsters sometimes allow themselves to be carried away by the feelings of admiration which they have for their confessor. They become jealous of other women and manifest this jealousy by word and action. Always be on the lookout against such persons. They are apt to do a great deal of harm. They are not ashamed sometimes to tell lies in the confessional or to put questions referring to imaginary dangers to their souls, simply to lure forth from the heart of the priest, first sympathy and afterwards affection.

"Cavendum est ab illis puellis, quae ex curiositate malitiosa cupiunt interrogari a confessariis, ut addiscant ea, quae adhuc ignorant; et in hunc finem semper affirmative respondent. Sunt etiam adhuc aliae magis malitiosae, quae sive ex libidine sive, ut postea in conversationibus rideant de confessario, non solum ad quasdam interrogationes affirmative respondent, sed etiam ruborem fingunt et enixe petunt, ut interrogentur. Ab his scopulis interdum difficile est cavere, sed utile erit quod confessarii iuniores sciant, quousque malitia feminea pertingere possit." [6]

5 St. Augustine.

6 Berardi, *Praxis Conf.*, n. 1099.

5. The other extreme must also be avoided. Let not your fear and caution degenerate into a hatred of women, as if they were all full of perversity. No, there is certainly truth in the term adopted by the Church: *"Devotus femineus sexus."* The great bulk of Catholic women are virtuous, and many are really pious, or at least endeavor to be so. The confessor should be to them a spiritual father and lead them on the right path. But too frequently women are satisfied with the mere appearance of piety. Try to disabuse them of this false notion. Teach them that piety does not mean to pray, to receive the Sacraments, to belong to half a dozen societies, but consists in the love of God and of our neighbor, in charity, justice, obedience, meekness, humility, etc.; in the conquering of our passions, in the bearing of our crosses, in combating the enemies of our salvation. *"Fallax gratia et vana est pulchritudo, mulier timens Dominum, ipsa laudabitur."*[7] All should endeavor to fulfill the duties of their state and give a good example to the members of their household. The wholesome influence exercised by them in their home circle will not fail to bear fruit in due season.

C—CONFESSIONS OF NUNS

1. Nuns are persons of the female sex who have embraced the religious state. In order to devote themselves exclusively to the service of God they have bound themselves by the three vows of poverty, chastity, and obedience. They have left their homes, their families, their kindred, and by thus voluntarily cutting off the ties of flesh and blood, have made sacrifices of which only a truly Christian soul is capable.

[7] Prov. 31.

No matter what individual nuns may be as to character, virtue, learning, etc., they deserve esteem and respect on account of their profession and the state to which they belong. No priest should overlook this and speak of nuns simply as troublesome creatures. Personally they may sometimes cause annoyance, but this is *per accidens*. On the whole, they are entitled to the consideration which their calling requires. The great progress of Catholic missions made in all parts of the world within the last century, next to the Apostolic labors of the clergy, is attributable largely to the untiring efforts made by religious communities of women. With extraordinary zeal and a truly sacrificing spirit these sisterhoods have devoted themselves to the education of youth, the care of the sick, and other works of charity. In the United States also they have contributed their share towards making the Church flourish and grow. To this fact the Fathers of the Second Plenary Council of Baltimore bear testimony in the following words:

"Sanctimonialium sive feminarum religiosarum huius regionis praeclara in Christianam Rempublicam merita spectantes, non possumus quin agamus Omnipotenti Deo gratias; qui harum tam utilium congregationum tantum numerum, tantamque varietatem in Ecclesiae subsidium excitaverit. . . Hisce quippe Congregationibus acceptum referimus, quod tot puellarum innocentiae servandae habeamus parata tutaque domicilia; his debet America nostra institutionem numerosae iuventutis tum in literis tum in Christianis moribus, atque adeo diffundendae Catholicae fidei efficax adiumentum. . . . Quis enim, etiam acatholicus, Sororum nostrarum in nosocomiis inexhaustam patientiam, parem in omnes beneficentiam, singularem ubique modestiam potuit non admirari; aut tantarum virtutum effectricem causam aliam cogitare, quam divini Spiritus adiutorium illud, quo etiam inimicus homo cogatur fateri: Digitus Dei est hic." [1]

1 *Conc. Pl. Balt. II*, n. 415.

Every priest who in his pastoral work has to deal with Sisters, should accept the helping hand they offer and be ready on his part to make the sacrifices which are necessary for the spiritual welfare of these spouses of Christ.

Special Faculty for Confessing Nuns

2. The canons of the Church ordain that no priest should hear the confessions of nuns unless he be specially authorized to do so. Formerly the law requiring a special faculty like that was limited to nuns who had made solemn vows. Now no discrimination is made, but all religious of the female sex, whether they have solemn or simple vows, including even the novices, fall under said law. The new Code says:

§ 1. *Revocata qualibet contraria particulari lege seu privilegio, sacerdotes tum saeculares tum religiosi, cuiusvis gradus aut officii, ad confessiones quarumcunque religiosarum ac novitiarum valide et licite recipiendas peculari iurisdictione indigent, salvo praescripto can.* 239, § 1, n. 1, 522; 523.

§ 2. *Hanc iurisdictionem confert loci Ordinarius, ubi religiosarum domus sita est, ad normam can.* 525. (can. 876).

The exception mentioned in the first paragraph with reference to can. 239, concerns only Cardinals. These by virtue of their dignity or position are *eo ipso* entitled to hear the confessions of religious of either sex in any part of the world. The other exceptions given in canons 522 and 523 deal with extraordinary cases like these:

Rights of Nuns Regarding Confession

A religious may, for the sake of appeasing her conscience, go to any church or oratory, public or semi-public, and confess to any priest authorized to hear the

confessions of women. Again, a nun who is seriously ill, even if her sickness is not fatal, has the right to call for any priest who has the ordinary faculties of the diocese, and confess to him during such sickness. In neither case should the superioress put any obstacle in the way to such action on the part of the Sister or ask for the reason or motive. The canons granting the aforesaid right to Sisters read thus:

Si, non obstante praescripto can. 520, 521, aliqua religiosa, ad suae conscientiae tranquillitatem, confessarium adeat ab Ordinario loci pro mulieribus approbatum, confessio in qualibet ecclesia vel oratorio etiam semi-publico peracta, valida et licita est, revocato quolibet contrario privilegio; neque Antistita id prohibere potest aut de ea re inquirere, ne indirecte quidem; et religiosae nihil Antistitae referre tenentur. (can. 522).

Religiosae omnes, cum graviter aegrotant, licet mortis periculum absit, quemlibet sacerdotem ad mulierum confessiones excipiendas approbatum, etsi non destinatum religiosis, arcessere possunt eique, perdurante gravi infirmitate, quoties voluerint, confiteri, nec Antistita potest eas sive directe sive indirecte prohibere. (can. 523).

The privileges granted to Sisters in these canons are "*privilegia favorabilia*" and should therefore not be interpreted in too strict a sense, as if a nun were allowed to make use of them but rarely. On the contrary, whenever a nun happens to be outside her convent, for a longer or shorter time, let us say, on an errand, she may enter a church or semi-public oratory and confess to any priest empowered to hear the confessions of women.

At the same time, however, in order that nuns may have all facilities regarding the Sacrament of Penance and that order and discipline be kept up within the convent in which they have their permanent home, the law prescribes that an ordinary as well as an extraordinary confessor be appointed for them. This rule is not new but

has been defined more accurately by the Code. The canons referring thereto are these:

§ 1. *Singulis religiosarum domibus unus dumtaxat detur confessarius ordinarius, qui sacramentales confessiones universae communitatis excipiat, nisi propter magnum ipsarum numerum vel aliam iustam causam sit opus altero vel pluribus.*

§ 2. *Si qua religiosa, ad animi sui quietem, et ad maiorem in via Dei progressum, aliquem specialem confessarium vel moderatorem spiritualem postulet, eum facile Ordinarius concedat; qui tamen invigilet ne ex hac concessione abusus irrepant; quod si irrepserint, eos caute et prudenter eliminet, salva conscientiae libertate.* (can. 520).

§ 1. *Unicuique religiosarum communitati detur confessarius extraordinarius qui quater saltem in anno ad domum religiosam accedat et cui omnes religiosae se sistere debent, saltem benedictionem recepturae.*

§ 2. *Ordinarii locorum, in quibus religiosarum communitates exsistunt, aliquot sacerdotes pro singulis domibus designent, ad quos pro sacramento poenitentiae in casibus particularibus recurrere eae facile possint, quin necessarium sit ipsum Ordinarium toties quoties adire.*

§ 3. *Si qua religiosa aliquem ex iis confessariis expetat, nulli Antistitae liceat nec per se nec per alios, neque directe neque indirecte, petitionis rationem inquirere, petitioni verbis aut factis refragari, aut quavis ratione ostendere se id aegre ferre.* (can. 521).

Usually nuns are expected to go to confession to their regular confessor, ordinary or extraordinary. When the extraordinary confessor is present to attend to his ministry, the ordinary confessor ought to stay away from the church or chapel, and *vice versa.* If a Sister does not wish to confess to the extraordinary confessor, she need not do so, yet, for the sake of order, she must present herself to him to receive at least his benediction and, if need be, some advice regarding her spiritual life. If the commun-

ity is very large, several ordinaries as well as extraordinaries may be appointed.

The Code makes another allowance. A Sister may, in order to quiet her conscience or to have a better direction in spiritual matters, demand a special confessor or guide. The Ordinary to whom a request like this is made should accede to the wish, provided no great inconvenience for the convent or danger of abuse is likely to result therefrom.

3. The priest who is appointed to hear the confessions of Sisters should be a man of experience and well versed in ascetic theology.

"Sacrarum virginum confessionibus excipiendis eos tantum Episcopi praeficiant, qui qua par est morum gravitate, prudentia, doctrina et asceticae artis intelligentia praediti reperiantur." [2]

No one can lead others to perfection unless he strives after perfection himself. Ignorance and imprudence on the part of a confessor may do immense harm, not only to individual nuns, but to the whole community. The confessor ought to foster in the penitent those virtues which her very profession, the religious state voluntarily chosen by her, demands; above all, humility, obedience, charity, patience. Obedience with religious must not be limited to strict commands or to matters of importance; it ought to extend to everything, to the very minutest points and rules. It must be an obedience not limited to exterior behavior, but an obedience which comes from the heart: all mandates of the superioress should be executed with cheerfulness of mind and exactly as commanded. Charity and patience must be practiced, especially in conversation and in dealing with the members of the community. Tell them to avoid all predilection and special friendships, because these beget

2 *Conc. Pl. Balt. II,* n. 417.

jealousy. Do not listen to complaints made against the local superioress. It is true, the latter may sometimes fail in her duty, and if so, the confessor must admonish her, but it should be done in a way to avoid the suspicion that he was asked to do so by the Sisters, otherwise he is apt to pour oil into the fire. Let those who have grievances against the local head report to the general superioress or director, if there be one, that they may correct any abuse of authority. The confessor ought not to meddle in the temporal matters of the community, least of all should he intrude himself, by means of the confessional, into the election of the superioress; he must leave this to the conscience of each penitent. The Code says (can. 524, § § 1 and 3):

In munus confessarii religiosarum et ordinarii et extraordinarii deputentur sacerdotes, sive e clero saeculari, sive religiosi de Superiorum licentia, morum integritate ac prudentia praestantes; sint insuper annos nati quadraginta, nisi iusta causa, iudicio Ordinarii, aliud exigat, nullam potestatem in easdem religiosas in foro externo habentes.

Confessarii religiosarum tum ordinarii tum extraordinarii interno vel externo communitatis regimini nullo modo sese immisceant.

The ordinary confessor's term is three years. However, for good and just reasons, specified by law, he may be appointed for a second and even a third term in succession. When nine years have expired the bishop cannot prolong the term before that confessor has intermitted his service at least for one year, after which period he may be appointed again.

Religiosarum confessarius ordinarius suum munus ne exerceat ultra triennium; Ordinarius tamen eum ad secundum, imo etiam ad tertium triennium confirmare potest, si vel ob sacerdotum ad

hoc officium idoneorum penuriam aliter providere nequeat, vel maior religiosarum pars, earum quoque quae in aliis negotiis ius non habent ferendi suffragium, in eiusdem confessarii confirmationem, per secreta suffragia, convenerit; dissentientibus tamen, si velint, aliter providendum est. (can. 526).

4. Bear in mind that nuns are women. The religious garb which they wear does not divest them of their female nature. Hence, what we have said about women in general, also holds good with regard to nuns. With them, too, you must be on your guard against familiarity, especially when they are young. It is improper for the confessor to have amongst the Sisters so-called pets, and to foster a sort of affection by detaining them longer in the confessional, by giving them lengthy and unnecessary instructions, by exchanging presents with them, etc. Such conduct is apt to create jealousy, gossip, dissension, and scandal, and to disturb the peace and harmony so essential to the religious life.

Outside of the confessional the priest should be friendly with all the Sisters, but intimate with none. Do not visit them too often or allow them to come to your house frequently. Whenever you call on them, observe sobriety in speech and action. It is highly improper for a priest to be with the Sisters during their recreation hours, to play with them, to pass vulgar jokes in their presence, or to take music lessons from them. Do not sit alone in the parlor with any Sister, whether she be the superioress or another; always have witnesses present. Do not talk to the nuns about matters concerning the spiritual or temporal government of the parish, as if they were your consultors. Matters which regard the school may and must be discussed with the Sisters employed as teachers, but do not allow them to overstep the limits. Insist upon strict obedience in the management of school affairs, like-

wise as to the keeping of the sacristy, singing in the choir, and all things in which you make use of the Sisters' services. Uphold your own authority in whatever comes under your pastoral care and rule.

On the other hand, do not infringe on the rights of the Sisters. They have their own regulations, and a local rector cannot dispense from them arbitrarily. Their hours of recreation, for instance, are limited, and as soon as they are over, silence must be observed. A priest should not attempt, therefore, to stay and engage the Sisters in unnecessary talk. Again, the number of their holy Communions is fixed by their constitutions. Do not make any changes in this regard. Try to find out the regulations under which these nuns live and see to it that they observe them conscientiously.

5. A confessor of nuns must endeavor to gain the confidence of his penitents. Paternal solicitude and true supernatural love of souls should, in a high degree, animate him who is the spiritual director of these spouses of Christ. Let him avoid all partiality; let him be prudent and gentle. Severity will give rise to fear, and fear will deter the penitent from opening her conscience with candor and simplicity. Do not require too much. Nuns are not saints, but feeble creatures, subject to human faults, and likely to commit even mortal sins. If one, perchance, should accuse herself of a mortal sin, you must not be struck with horror, resort to sharp rebukes, or give her a dreadful scolding. It may lead to the worst results and be the cause of a long train of sacrilegious confessions and communions. These poor nuns often have no opportunity to open their hearts to another priest besides their ordinary and extraordinary confessor. Hence, treat them always with the utmost kindness, lest they lose confidence in you.

The Decree "Quemadmodum"

6. In the course of ages abuses had crept into religious communities concerning the power of the superioress in regulating the consciences of her subjects. To remedy this evil, His Holiness, Pope Leo XIII, through the Congreg. Episc. et Reg., issued a special rescript (*"Quemadmodum,"* Dec. 14, 1890), which prescribes:

(*a*) All provisions made in the constitutions and rules of religious orders or societies, by which an account of conscience or public manifestation of the inner heart is enjoined upon the subjects outside of sacramental confession, and the power to demand this account is given to the superioress, are null and void, and the superiors are ordered to expunge such provision from the constitutions, manuals, and rule books.

(*b*) No superioress henceforth is allowed to employ any means in the shape of counsel, fear, threat, etc., to induce subjects to make such a manifestation of conscience. Subjects to whom the thing is hinted, or on whom it is imposed, are commanded to report such action either to the general superioress or to the Propaganda.

(*c*) This does not prohibit members from opening their hearts of their own accord with full freedom to their superioress in doubts and anxieties of conscience.[3]

(*d*) The superioress is bound to send for an extraordinary confessor if only one nun asks for it, without inquiring into the reason for such request or without showing any sign of displeasure.

(*e*) To grant holy Communion or to prevent from receiving it is the exclusive right of the ordinary or extraordinary confessor. Only if a member has committed an external fault of a serious nature, or has given public scandal to the community, may the superioress keep her away from holy Communion until she has gone to confession.

(*f*) Whenever a nun has obtained the privilege to receive holy Communion on a day not set apart for the whole community, she must inform the superioress, who, if she has reason to ob-

3 See the Code (can. 530).

ject, may speak to the confessor, but the latter's decision must be abided by.

(*g*) Copies of this papal document in the vernacular must be inserted in each constitution and be read once a year to the whole community.

7. Persons who have embraced the religious state should love solitude and retirement. Their dealings with the outside world ought to be regulated by prudence and charity, and extend no further than necessity requires. Pastors and confessors should attend to this point and report all abuses to the proper authorities. It is certainly wrong to have Sisters, either singly or in pairs, go on collection tours for days, nay weeks, in places distant from their own convents or other religious houses.

"Demum, quum omnino deceat ut Moniales, sint vel non sint claustratae in conventibus suis, quantum fieri possit, permaneant, atque in sancta solitudine spiritualibus exercitiis et operibus pietatis et caritatis secundum earum institutum sese devoveant, prorsus reprobamus morem illum, seu verius abusum, qui nuper invectus est, iuxta quem nonnullae ex istis piis feminis huc illuc circumcursant, et saepe ad loca ab earum monasteriis remota divertunt, causa pecuniae colligendae pro novis domibus fundandis, vel ab aere alieno iis quae iam sunt fundatae liberandis." [4]

Sisters coming from a strange place and diocese, who go around begging, are required to show their papers to the local pastor. Besides the credentials of their own superiors, they must have a permit from the Ordinary in whose diocese they intend to collect.[5] Furthermore, certain precautions must be observed. *"Ordinarios hortamur ut id non permittant, sine necessariis et prudentibus praecautionibus, uti sunt praesertim, ne unquam solae nec iuniores nec post solis occasum eleemosynas colligere per-*

[4] *Conc. Pl. Balt. II,* n. 422. [5] Cfr. *Conc. Pl. Balt. III,* n. 95.

mittantur et ita ut ubi fieri potest in domo sororum suae vel alterius congregationis pernoctent." [6]

Do not allow your school Sisters to do things which are not in conformity with their calling and which are likely to lead to dissipation and distraction. Prevent them from going about the parish under the pretext of looking after their pupils. Do not permit them to receive too many lay visitors or to talk and chat too much with seculars in and around their house and yard. Should a Sister in confession accuse herself of great dissipation of mind, caused by excessive contact with the world, command her to put a stop to it by all means, because otherwise she will be in danger of losing her vocation.

D—CONFESSIONS OF PRIESTS AND CLERICS

1. There is a saying: "*Sicut rex, ita grex.*" If the shepherd goes wrong, the sheep are apt to be misled. The priestly character as such does not render a man perfect. Unless the priest makes it a practice to employ the ordinary means of salvation properly and assiduously, he will come to a fall. The sacred tribunal of penance is one of these means. Obviously, therefore, an important task is waiting for the priest, when one of his clerical brethren approaches him as a penitent, confesses to him his sins and seeks direction regarding his soul.

Not only the older members of the clergy are entrusted with this task, but also to the younger, inexperienced or newly ordained priest it may fall to hear the confession of one of his confrères. How must he act to be faithful to his charge? Here are a few practical hints.

(*a*) No man can be his own leader. A priest also

[6] *Ibid.*

stands in need of guidance by another. Hence the confessor should not content himself with simply listening to the sins of the clerical penitent, but add a few words of advice and encouragement. Christ looked upon Peter after his fall; there was a deep meaning in that look, for Peter went away and wept bitterly. Later on, when the risen Saviour met Peter at Lake Tiberias, he asked him three times: "Peter, dost thou love me?" Peter felt the sting of this threefold question, and with tears in his eyes confessed that he loved his Master. Hereby we are given to understand how one short sentence spoken with zeal and unction is apt to have a wonderful effect.

(*b*) Priests in their confessions often use general expressions, *viz.:* that they were lukewarm in their prayers and devotional exercises, in the celebration of Mass, etc.; that they did not attend to their pastoral duties properly, and so forth. As long as these failings seem to be ordinary shortcomings, such as any man is apt to be guilty of, now and then, the confessor need not feel alarmed. But if they are the consequences of habitual carelessness, idleness, and love of worldly things, the penitent should be seriously warned of the danger which threatens him. A commonplace talk will be of no avail. Practical and specific means should be suggested to prevent a further growth of the evil.

(*c*) The penance should be shaped so as to be not only expiatory for past faults, but also a corrective measure against future relapses. Mental prayer, visits to the Blessed Sacrament, spiritual reading may prove to be effective in this regard.

(*d*) A worthy confessor will not yield to human respect. Let the penitent be priest or layman, the same principles of morality must be applied. Consequently, if one is not fit to be absolved, if his relapses have been constant

and frequent, if he has made no attempt to avoid a voluntary and proximate occasion despite a promise to do so, if the same levity, the same dissipation, the same gross violation of divine or ecclesiastical commandments continue, absolution must be withheld, unless there be some extraordinary sign of sincere contrition which guarantees an effective change for the better. Perhaps the priestly penitent will say: "I am in a terrible plight; I cannot leave the people without Mass; I must administer the Sacraments to them." The confessor ought to tell him what Millet in his book, *Jesus Living in the Priest,* suggests: "Your condition is indeed very sad and very deplorable. Would that I could extricate you from it by the shedding of my own blood. Go, throw yourself at the foot of the crucifix, shut yourself up in your room and there meditate seriously on the many outrages which you have committed against the divine majesty; excite in yourself a living, a heartfelt, a perfect contrition, and then do what your conscience directs." "Yes (the penitent, perhaps, will reply), I am ready to do whatever is necessary; never have I felt as I do now the frightful condition I am in; I want to escape from it, cost what it may. I have long tried the patience of God, but now I have decided and I am determined; now, that I have entered into myself I will set everything to rights. I will sever all relations with persons who have been my partners in sin; I will burn that book which has poisoned my soul; I will take up a new rule and enter upon a new life; each day I will set apart a certain fixed time for meditation, for study, for examination of conscience, and for spiritual reading." Upon words like these, spoken with sincere sorrow, the confessor may proceed to absolve.

(*e*) Some priests, it appears, labor under hallucinations with regard to the duties of their state. They preach

but rarely, they take no pains to establish a parochial school, though with a little effort they could have one, they do not instruct their children, they absent themselves frequently from their parish, they spend a great deal of their time in pleasure, they are constantly seen at theaters, baseball games, races, and such like public sports, they scandalize the people by intemperance and other excesses, they entertain and avowedly proclaim the most liberal views regarding Catholic doctrine, in a word, they lead a life unworthy of their sacred calling, though at the same time they may have some good natural qualities that make them popular. They are gentle, sociable, brilliant, witty. Who can bring such unfortunate men back from their lassitude and spiritual sloth, except the confessor? Upon him, therefore, devolves the duty to instruct his fellow priest and to tell him emphatically: *Non licet.* We have reason to fear that the confessors of priests often are too condescending and connive where they should be resolute and firm. Let them bear in mind the words of Holy Writ: "If the blind lead the blind, both fall into the pit." [1]

Bishop Moriarity says with reference to intemperance occasionally met with in priests: "I have come to the conclusion, which is impressed upon me with strong conviction, that the prevention and correction of this habit must be effected by the private charity of individuals. A bishop is powerless in this matter. It generally falls to his lot to punish when the evil is incurable. Priests only can apply an effectual remedy. The wretched habit steals imperceptibly, sometimes on the inexperience of youth, sometimes on the imbecility of age. The correction of this habit, when it begins to take root, requires the constant watchfulness of a friend and monitor. That is what you [the fellow priests] can give and what the bishop cannot." [2]

1 Matth. XV, 14.

2 *Allocutions and Pastorals.*

The confessor is bound more than any other person to sound the warning. Let him, therefore, attend to his duty and rest assured that by saving a priest from ruin he is doing a great work, for his salvation entails that of hundreds of others. Many a priest who came forth from the seminary with a good record and the highest promise, soon failed because he happened to fall into the hands of a lax and lazy confessor. His fervor decreased from day to day, his heart grew cold, his conscience became callous, and now he is on the downward slope that leads to destruction.

"A priest's confessor must observe whether his penitent fulfils the grave duties of his state, not holding it unnecessary, but rather a duty, to make him give an accurate account of his life. Whatever be the age, the merit, or the dignity of the priest who kneels at your feet and confides his conscience to you, remember that he calls you Father, and thus gives you the right to warn, question, and reprove him. To think that he expects courtesies and compliments from you would be to offend him. Assuredly, one must proceed with prudence and even with reverence, especially towards the aged, the learned and the pious, but it ever remains true that the parts cannot be reversed, and the confessor is always a confessor, even when he hears a priest; and the latter when confessing is a mere penitent." [3]

2. This is a good place to make some brief observations about the confessions of clerics, *i. e.,* young levites or seminarians preparing for the priesthood.

Confessions of Clerics

(a) No young man ought to be admitted to the ecclesiastical state who is entangled in the vice of impurity. A trial, of course, may be given him. But if, notwith-

3 Guerra, *The Confessor after the Heart of Jesus.*

standing the means suggested, no guarantee exists that the candidate will remain firm and faithfully keep the vow of chastity, the confessor must forbid him to proceed and tell him in plain words that he has no vocation. A deep-seated habit can not be eliminated in a short time. One may not have yielded to lustful motions for several weeks or months; but the evil continues and will crop out again when an occasion is met with. The probation should last a year, or even longer, according to circumstances.

(b) He who was accustomed to sin outside the seminary, when in contact with the world, cannot be admitted upon a probation that is limited to a life of seclusion. He ought to show, first, whether he will keep aloof from sin when he is exposed to temptations in the world, *viz.*: during vacation.

"Clericum, qui sacris proximus ordinibus in impudicitias relabitur, non satis emendari sentio; immo de eo dubitarem, an bonus futurus sit saecularis; quomodo igitur bonus erit Clericus, Sacerdos, Parochus? Utinam confessarius pie severus illi aperte ac fortiter diceret: Non licet tibi. Sed proh dolor! Clerici huiusmodi quaerunt et tandem nanciscuntur confessarios tantae rei ignaros, vel loquentes sibi placentia, qui ad sacros ipsos ordines admittunt sub spe futurae emendationis; at nonne dixerim cum certitudine peioris depravationis? Ita est, in Domino fratres, luctuosissima experientia teste. Ideo seminariorum directores ac confessarii omnes enixe a Deo petere debent auxilium, quo in re tanti momenti recte iudicent: item fortitudinem, qua indignos perseveranter repellant, eos in antecessum monentes, ut sibi opportune ac tempestive provideant, ne Ordinationum tempore adventante, taliter indigni in quandam desperationem coniiciantur, cum ex una parte nullimode possint accedere ac alia nec recedere sciant, dicteria hominum suspicionemque nimium timentes. Ne confessarii credant verbis, quae transeunt; sed inquirant facta, quae permanent: en peritorum consilium. Credant ergo expertis, et falsa eos pietas non decipiat cum tanto fidelium scandalo atque catholicae Ecclesiae damno." [4]

[4] Scavini, *Theol. Mor.*, tract. III, disp. I, cap. II, a. 2.

(c) The vice of impurity is not the sole obstacle to ordination; other vicious habits, such as intemperance, pride, sloth, also stand in the way. Means, of course, should be used to assist the candidate in uprooting the evil; but if he fails to curb his sinful inclinations, the confessor will be obliged to keep him back from a state with the duties of which he cannot comply. *"Iuvenes ebriosi, superbi, elati, iracundi, susurrones, qui divisiones excitant, qui disciplinam oderunt, qui nulli parcunt, leves, rebus externis dediti, raro bene recollecti, circa pietatem indifferentes, in studiis negligentes, scientias ecclesiasticas fastidientes, libros profanos magis amantes, saepe moniti et non emendati, nunquam sancti erunt sacerdotes: ab Ordinibus perpetuo maneant exclusi."* [5]

(d) Note that "negative goodness, that is, flight from sin, is not enough for the cleric; positive goodness is necessary. Therefore the confessor must watch over him and impress upon him the duty of striving to attain sanctity, especially inculcating humility, obedience, meekness, piety, and the spirit of sacrifice, in a word, all the virtues which must mould a worthy minister of God." [6]

Not only those who act as spiritual guides in seminaries and colleges, but also the priests whom the candidate for the ministry may select as confessors, should realize the great responsibility they carry by taking charge of young men aspiring to the priesthood. We have reason to fear that the weight of this responsibility is not always properly estimated, else how shall we account for the scandals given by priests shortly after their ordination?

5 Scavini, 1. c.

6 Guerra, *The Confessor after the Heart of Jesus*, p. 138.

E—CONFESSIONS OF PIOUS PENITENTS

1. The sacred tribunal of Penance, though originally and primarily intended as a means of reconciliation, as a way to regain the state of grace lost through mortal sin, may also be made an *instrument of higher perfection.* This is the reason why not only penitents whose conscience are loaded with grievous sin, and who are spiritually dead, present themselves in the confessional, but also those who, on the battlefield of the soul, in the great struggle between virtue and vice, have received but slight wounds. The words of God's minister pronounced in absolution heals these small defects and trifling sores no less than the large, deadly gashes caused by mortal sin. Pious persons, wishing to keep aloof as much as possible from the malice and corruption inherent in human nature, should be encouraged to come to confession frequently, *viz.*: at least once a week.[1] It becomes a duty of the confessor, when he meets with this sort of penitents, to do his best towards directing them, because they need a guide, lest, being left to themselves, their soul strike rocks and shoals, where it will sink and perish. *"Ecce te constitui super gentes ut evellas et dissipes, ut aedifices et plantes."* These words of God, spoken to the prophet Jeremias, may be applied to every priest whom a devout soul has chosen as his spiritual father and director.

"Acceptior est Dei oculis anima sola perfecta quam mille imperfectae. Unde quum videt confessarius poenitentem vivere immunem a culpis mortalibus, omnem curam adhibere debet, ut eum

1 *"Personis devotioni debitis, quae frequenter accedant ad communionem, ordinarie loquendo insinuandum, ut saltem in qualibet hebdomada sacramentalem absolutionem suscipiant."* St. Alphonsus, *Praxis Confess.*, c. VII, n. 99.

in viam perfectionis et divini amoris introducat, illi repraesentando meritum, quod habet Deus, ut ametur et gratitudinem, quam debemus Jesu Christo, qui nos amavit usque ad moriendum pro nobis, necnon periculum, in quo versantur omnes animae, quae vocatae ad vitam perfectiorem illi resistunt." [2]

2. It is important to form a correct judgment from the very beginning. Do not be deceived! Not all who pretend to be pious are actually so. Piety does not consist in external works only, but principally in that interior disposition of the soul, by which a man is willing to serve God with his whole heart and to make a perfect oblation of himself to his Lord and Creator. The first thing required is a horror of mortal sin so great that one shudders at the very thought of it. To avoid mortal sin, a really devout soul will guard against venial offenses, at least against such as are committed with full deliberation.

"Itaque venialia quae crebro acciderunt haud facile transmitti debent, cum iuxta Augustini sententiam nihil intersit ad naufragium utrum uno grandi fluctu navis obruatur an paulatim et per guttas instillans aqua in sentinam et per negligentiam relicta navem tandem impleat et submergat. Sic ad animae periculum nihil refert utrum uno grandi peccato, an levioribus multis anima sauciata moriatur." [3]

However, avoiding sin is but a negative feature; it merely removes the obstacle in the way of perfection. Perfection itself goes farther. The confessor ought not to think that he has done his duty by making his penitent shun sin; he must lead and direct him in the exercise of virtue.

3. Christian virtue, though essentially the same, differs as to particular actions and occasions and as to

2 St. Alph., *Praxis Conf.*, c. IX, n. 121. 3 *Instr. Past. Eyst.*

the persons by whom it is practised. The obedience of a child to his parents, of a wife to her husband, of a servant to his master, of a religious to his superior, differ from one another. Always keep this in view and guide your penitents according to the positions in which Providence has placed them. Let them understand that, above all, they must fulfill the obligations of their state of life because thereby they do the will of God, which is true piety. They should never go to church, pray, practise mortification of their own choice, if by so doing the duties which they have at home or elsewhere are neglected. Let the penitent not soar too high at once, let him go on gradually, and see to it that his ordinary actions are performed with proper attention and with true simplicity and humility.

"Confessarius attendat, ut ad perfectionem ducat ordinate et gradatim, prius docendo, levia patienter ferre, quam gravia appetere, prius pati aequo animo adversa quam de adversis gaudere, prius pura intentione omnia operari et imitari actionem Christi, quam alta meditari, prius sua quotidiana officia bene peragere quam extraordinariis se dedere devotionibus. Feminis iunnioribus nunquam concedat, ut vagentur per ecclesias dissitas aut in ecclesia iusto longius morentur, sed moneat eas, ut domesticos potius labores recte amplectantur et omnia faciant quia, quomodo et quando ea Deus fieri vult: divina enim voluntas omnis perfectionis fons est et norma." [4]

4. The ordinary means of sanctification, such as prayer, the reception of the Sacraments, the Holy Sacrifice, must be conscientiously employed. However, the penitent should not be satisfied with mere external performances; instruct him as to the way and manner in which he ought to avail himself of these means of grace, how and why he must have the right disposition. Educated persons

[4] *Ibid.*

should be induced to practise mental prayer, to read in a spiritual book every day, to meditate frequently on the Life and Passion of our Lord. Persons of ordinary intelligence, who cannot read, may be taught special devotions in which their minds shall find a source of new light and grace, *e. g.*, the mysteries of the Rosary, short invocations and aspirations. All should be admonished to bear their cross patiently, to walk in God's presence, to examine their conscience every day, particularly with regard to their predominant passion, to exercise themselves continually in works of charity, and to give a good example to those with whom they come in contact. Always show the greatest sympathy for people who complain about spiritual aridity and want of fervor in their devotions. Tell them not to give up, as God does not regard elasticity of mind or sweetness of sentiment, but the good will of the devotee. The temptations which such souls experience should not deter them, because temptation is no sin, but a means in the hands of God to strengthen virtue.

Perseverance in Virtue

5. Not all who begin well persevere, but many fall away in course of time. They first exhibit carelessness, which subsequently grows into tepidity, and finally ends in mortal sin. The confessor will discover their state pretty soon by the want of candor which they show in their confessions. When they commence to relax, sound the alarm, lovingly but resolutely. Tell them that there is no escape, that the enemy is in close pursuit, and that he will surely catch them in his snares if they do not retrace their steps and resume their usual fervor without delay. Cases of this sort are not rare and may be a vexatious disappointment to the confessor,

Shall we give an instance? Take a child who was brought up in innocence by his pious parents. Great ardor and love marked his first Communion, and this holy disposition continued for several years, giving fair promise as to the future. Suddenly comes a change, like a blighting blast, or, to adopt the words of Cardinal Manning, as a tree breaks asunder and shows decay at the heart, they fall; little by little the leaves grow pale and droop, and a sickliness, which none can understand, overspreads the tree. Some secret temptation, some perilous allurement, some unchastened intimacy, some clouding of the conscience, some relaxation of rule, some neglect of self-examination, some omissions of prayer, some fatal opportunity, when conscience is silenced, the will is weak, and the temptation strong; then comes the first fall; after which to fall again and again is easy. The gulf is crossed and they enter upon an unknown world, *"ubi nullus ordo et umbra mortis."* As soon as you notice the change, stay the torrent which is threatening ruin and disaster. *"Obsecra, increpa, importune, opportune."* Warn, instruct, pray for the poor soul; make a novena in her behalf; let others pray and use their good influence to prevent a final collapse.

6. Do not lose courage if penitents who are earnestly striving after perfection, do not make such rapid progress as you wish. Lead them along step by step. Do not ask too much at once. Bear in mind that human nature is weak, and that, as in war, victory is not met with continually, but defeats also occur. Cardinal Manning strikes the right note when he says: "Besides the sins of bad men a priest has to suffer by the lukewarmness of good men. That people should be so good and yet not better; that they should be so full of light and fall so short of it; that they should do so many good

acts, and yet not do more; that they should have so few faults, but so few excellences; that they should be so blameless, yet deserve so little praise; so full of good feeling, but so spare in good works; so ready to give, but so narrow in their gifts; so regular in devotions, yet so little devout; so pious, yet so worldly; so ready to praise the good works of others, and yet so hard to move to do the like; so full of censures of the inertness and inconsistency, omissions, faults, and lukewarmness of other men, and yet so unhelpful and soft and unenergetic and lukewarm themselves—all these are spiritual paradoxes and contradictions which vex and harass a priest with perpetual disappointment." [5]

7. Absolve your penitents when they come for their weekly confession, even if you notice no progress. Their will may, nevertheless, be strong and they may be fully disposed and ready to avoid in future the venial sins of which they accuse themselves. The surest way, however, to secure the validity of the Sacrament is to make them include a more serious fault of their past life; but instruct them that they must have a new and true contrition for this fault, and that it must not be simply a routine accusation, which makes them forget to feel sorry for their later sins and to amend their present life.

F—CONFESSIONS OF SCRUPULOUS PENITENTS

1. St. Paul in one of his epistles says: "My dearly beloved, with fear and trembling work out your salvation." [1] These Apostolic words, inspired by the Holy Ghost, are apt to make us alert in the service of God, lest we be found wanting on the day of judgment. However, the fear thus stirred in our hearts must be a holy

5 *Th Eternal Priesthood,* Ch. XI, n. 3. 1 Phil. II, 2.

fear; it must be reasonable and not impede love, which should be the leading factor in a Christian's life. But there are persons who, through excessive anxiety lest they offend God, get extravagant, become absorbed in vain ideas or false apprehensions, and miss the road of virtue and perfection. They fear to commit sin by every thought and action and in things which no sensible person would ever consider wrong. These are called *scrupulous*. A scruple is not a passing doubt founded on reason, but an idle phantom of the mind and a foolish hallucination.

"The scrupulous person," says Scaramelli, "is like a horse that shies, rears, goes backward, and that no longer will obey the bridle or spurs of its rider, on seeing the shadow of a tree, as though it saw a lion or a tiger in front waiting to tear it to pieces; thus, by the groundless fear of a danger which does not exist, exposing both itself and its rider to the real danger of a fatal fall." [2]

Scruples are always evil, and, when entertained for a long while and with great intensity, may lead to the worst results. They render a person indisposed for prayer and thus cut off the very root and source of grace. When scrupulous persons go to confession or are about to receive Holy Communion, their hearts become troubled. They either lose all hope and give themselves up to despair, or their hope becomes so dim as not to be any longer a real power encouraging them to hold out in the midst of trials and temptations. "They that trust in the Lord," says the prophet, "shall gather new strength; they shall walk, run, even fly like an eagle." Take away hope and the anchor is gone, and the poor soul drifts like a wrecked ship on a tempestuous sea.

2 *Direct. Ascetic.*

Peace and equilibrium of mind being destroyed, a person suffering severely from scruples becomes unfit for the discharge of his duties. The constant strain upon the mind weakens the constitution of the body and upsets the mental faculties, so that utter insanity may result. With others scrupulosity terminates in the opposite extreme. Finding the burden under which they labor too heavy, they throw off the yoke of God's law altogether, and become lax and frivolous.

In consideration of these facts it is evident that a confessor who has to deal with scrupulous penitents, may feel much embarrassed and distressed. Still, there is no escape; you must bear this cross.

"The care of scrupulous people," says Scaramelli again, "is one of the most worrisome and arduous tasks that can fall to the lot of a physician of souls. It is worrisome, for, as these poor creatures are ever tormenting themselves with the selfsame scruples, they fail not to torment their confessor with never-ending repetitions. It is arduous, because it makes the largest claims on the charity, patience, prudence, good sense, and power of guidance of spiritual directors."

Causes of Scruples

2. Scruples may originate from divers sources. Sometimes God allows a soul to be tried by scruples in order to cleanse it of past faults, to ground it in a just fear of sin, to humble it by forcing it to have a low opinion of itself, to give to it an occasion of practicing obedience, patience, and self-denial. The token by which we can discern whether scruples come from a special permission of God for our purification, is the good results they produce. If a man, despite the inward agitation and constant harassment to which he is subjected, makes real progress in virtue, if his hatred of sin becomes more

intense, if he grows more steady in prayer and pious exercises, the confessor may rest assured that God has a special design with him. Usually scruples of this kind do not last long, because "God will not suffer the just to be forever moved." [3] The storm ceases as soon as the effect has been obtained, *i. e.*, after the spiritual atmosphere has been cleared from all bad and noxious miasms. A second source of scruples lies in the wicked machinations of the Devil. That great enemy of mankind has power to fill our imagination with vain fancies, to instill gloomy apprehensions into our intellect, and to becloud the mind with spiritual darkness; he may also stir up humors in the sensitive appetite apt to produce anguish, bitterness and turmoil. The end he has in view is to create a disgust for God's holy law and the exercise of virtue, to render prayer and devotion irksome, so that we may be thrown into despair and cast our religion overboard. To trace scruples to this cause we need but look at their effects. If a person experiences a kind of peculiar melancholia and bitterness, if he feels exhausted under the yoke of his tribulation, if he is frequently tempted by impure thoughts and desires, if he becomes neglectful in his spiritual exercises, it may be taken for granted that the Devil is at the bottom of the trouble. A third source from which scruples spring is man's natural disposition and character, which again may have its root in his bodily constitution. Some persons are naturally timid and cowardly; they feel alarmed at the mere apprehension of danger; they become nervous and excited when they notice things which are out of the ordinary routine; they are inclined to be suspicious; they have no confidence either in themselves or others; they trouble themselves

3 Ps. LIV, 23.

greatly about imaginary evils. It is evident that such a soul offers a fertile soil for scruples. Some, indeed, become so absorbed in them that their reason is unbalanced or at least they act in a manner so strange as to indicate a partial derangement of mind.

3. The confessor, in meeting a person who appears to be scrupulous, should first examine the case closely. A passing doubt is no scruple. Neither could you call a person scrupulous who, having sinned much in days gone by, is somewhat alarmed as to his former confessions. Do not hinder such a one from confessing his past sins more accurately by telling circumstances which he had forgotten, nor prevent him from perfoming penitential works which, in expiation for his crimes and faults, he begs permission to perform. Symptoms of real scrupulosity are a groundless fear of offending God at every moment and in almost every action,—a fear not founded upon reason, but caused by vague feeling; a frequent change of opinion; constant agitation and distress; excessive anxiety and doubt as to certain particulars, such as the intention in pious exercises, devotion in prayer, sorrow in contrition; a never-ending perplexity; a desire of again and again confessing sins which have been already duly confessed; obstinacy of opinion even against the advice and commands of a prudent confessor. As soon as you have come to the conclusion that the penitent is really scrupulous, you must investigate the cause of his scrupulousness and select your remedies accordingly. Usually there is a combination of causes, and therefore it may be well to apply now one, now another remedy. The principal means for effecting a cure is blind obedience to the confessor and spiritual director. All theologians agree on this point. However, many scrupulous persons decline the yoke of holy obedience. They say that the confessor does not

understand them correctly, or that he is too lax. To these you may answer: No one can be a fair judge in his own case, much less if he is tormented by vain illusions; to trust ourselves rather than those whom God has placed over us is a sign of an unbearable pride, which deserves the severest censure. If this does not quiet the penitent, then either send him away and say that you cannot help him, or treat him with the utmost rigor. *"Curet in hoc confessarius, ut poenitens exacte obediat, et si non obedit, eum increpet, privet communione et rigorose coerceat. Scrupulosi ordinarie cum dulcedine tractandi sunt, sed circa obedientiam magnus rigor ipsis est adhibendus; si enim hanc obedientiae anchoram amittunt, certum incurrunt naufragium, nam aut amentes evadent aut habenas in vita relaxabunt."* [4]

Treatment of Scrupulous Penitents

4. The confessor, in giving instructions to a scrupulous penitent, must be precise in his commands and forcible and resolute in all that he says, because otherwise he will only confirm the penitent in his false alarms. Tell these afflicted souls that they ought not to cease praying, even though they find no relish in it; command them to despise their scruples and to act against a momentary doubt, even if their conscience be unquiet afterwards. Forbid them to reflect morbidly upon their actions, to talk to others about the matter, to consult books for the purpose of solving difficulties. Assign to them the day and time when they may come to confession; never hear them at other times, even if they say they have committed a mortal sin. Be firm and make no exception. Never allow them to mention their scruples in confession, nor permit them to

[4] St. Alph., *Praxis Conf.*, c. VII, n. 97.

repeat past sins, unless they can swear that the sin was never confessed before. On the whole, always foster hope in these unfortunate people. Teach them to regard God as a merciful Father and not as a stern Judge. If scruples have their seat in the bodily constitution and natural temperament, it may be well to consult a skillful and conscientious physician, especially if the scruples are very severe and begin to affect the brain and the nervous system.

5. Sometimes you meet with penitents who are scrupulous only in certain matters of minor importance, whereas in matters of moment they appear quite lax. Thus some anxiously watch the works and actions of their neighbors, believing it to be their duty to correct them at once, whilst they make little account of sins of pride, impure thoughts, desires, etc., to which they themselves are subject. Such persons are in a dangerous condition. Do not treat them like the average class of scrupulous persons. They are regular Pharisees, and you must be very cautious in directing them. Tell them that it would be much better for their spiritual welfare if they despised the little scruples they have concerning others, and gave their full attention to their own evil habits, which they seem to view with a rather lax conscience.

G—CONFESSIONS OF HABITUAL AND RELAPSING SINNERS

1. A sinner now and then deserves to be called relapsing without being habitual, yet in most cases the cause of the relapse lies in a bad habit, and therefore it may be well to speak here of both classes at the same time and under the same head.

Habitual sinners are those who, by repeated acts of the same sin, have become so accustomed to it that they com-

mit that sin frequently, with facility, and without much resistance. *"Consuetudinarius dicitur ille, qui ex frequentia in certo genere peccatorum, habitum seu pravam inclinationem eorumdem peccatorum committendorum contraxit."* [1] It is hard to tell how often a man must commit a sin in order to merit the name of a habitual delinquent. A line of demarcation, however, should be drawn between internal sins, *viz.:* sins of thought and desire, and sinful external actions; also between sins committed with oneself, and sins committed with an accomplice. The more easily a sin tempts a man by its very nature, the greater will be the number required for constituting a habit.

"Quo facilius aliquod peccatum committi soleat, eo plures actus intra certum tempus requiruntur. Porro facilius committuntur peccata cordis et oris quam operis, facilius opera non consummata quam consummata. Inter opera consummata, facilius committuntur ea quae solitarie, quam ea quae cum alio patrantur. De caetero certus numerus prudenti arbitrio aestimandus est. Hinc S. Alphonsus ait: 'Quinque vices in mense iam possunt malum habitum constituere in aliquo vitio peccati externi, modo inter ipas aliquod intervallum intercedat.' In peccatis autem luxuriae consummatae quae complicem habent, multo minor numerus habitum constituere potest; sic v. g., qui per integrum annum semel in mense fornicaretur, bene habituatus dici posset. In peccatis demum cordis et oris multo maior numerus requiritur, ut habitus adesse censeatur, e. g., ut quis bis terve in hebdomada peccet." [2]

To relapse means simply to fall back into a sin which was confessed before, and which the sinner was determined not to commit again. This may be the case even with sins to which he has not become habitually addicted. Moralists make a distinction between *"relapsi*

1 Sabetti, *Theol. Mor.*, n. 893. 2 Hil. a Sexten, *Tract. Past. de Sacr.*

formales" and *"relapsi materiales."* The first kind are those who have relapsed into the same sin without making any effort to avoid it; the latter class are those who, though they fell again, did so with reluctance, who have not sinned as often as before, and who show at least some amendment.

How to Treat Habitual Sinners

2. A habitual sinner is like a person suffering from a serious and fatal disease, which has weakened the whole system to such an extent as to bring the patient near death, and requires more than ordinary skill on the part of the physician for an effective cure. The vicious habit has become, as it were, a second nature. The unfortunate victim is so hopelessly entangled in the meshes of his passion and held down by the bondage of the devil as to have almost no will-power left. Not at once, but only gradually, may he hope to be healed of his spiritual malady. A confessor ought always to keep this in view and treat such penitents kindly, without, however, becoming lax and over-indulgent. As far as the absolution is concerned, we believe with St. Alphonsus that, whenever the cause of the habit and relapse lies in intrinsic weakness, the penitent ought to be absolved, provided he be earnestly determined, *hic et nunc,* to break the fetters which hold his soul in captivity, and to avoid the sin in future.

"Ut meum hic proferam iudicium, dico quod si poenitens relapsus sit ob causam seu fragilitatem intrinsecam, ut accidit in peccatis pollutionis, delectationis morosae, odii, blasphemiae et similium, raro puto differendam esse absolutionem recidivo sufficienter disposito per signum extraordinarium." [3]

3 St. Alph., *Theol. Mor.*, l. I, 6, n. 463.

Of course, the sole promise to amend one's life is not sufficient, as this promise but too often is a mere *verbum oris*, and not a *verbum cordis*. The practical way to proceed, we deem, is this. Ask the penitent who comes to you the first time how long the bad habit has continued, whether a former confessor called his attention to it and suggested particular means of remedying it, whether he applied these means, how and why he fell back into the old sin, how soon after confession the relapse occurred. The answers which the penitent gives to these questions will throw some light upon the matter and help you in forming your judgment as to whether he is worthy of absolution or not. Rouse his conscience with all the force of speech and the unction of spirit you can command, show him the terrible danger in which his soul is, fill his heart with a wholesome fear, and make him feel truly sorry for his sins, but encourage him also and tell him that there is hope of recovery, provided that he will work for his salvation with the full energy of his will. Offer him your help and point out the time when he must come to confession again, but absolve him if he is well disposed and sincerely resolved to do his best in future. If, when he returns, he says: "Father, I had the misfortune to fall again into my old sin," inquire whether he followed your advice, whether he employed the suggested means of amendment and made some effort to avoid the sin which he used to commit in the past; or whether he neglected the matter altogether. In the first case he would be a *recidivus materialis,* and therefore worthy of absolution; in the latter case he would be a *recidivus formalis,* who could not be absolved unless some extraordinary sign of contrition should appear. A prudent confessor will hardly fail to elicit a sign of this kind. It may help,

for instance, to tell the penitent first to go and say some prayers, such as the Litany, the Rosary, the Stations of the Cross, in order that God may soften his heart, and to return to confession about fifteen minutes or half an hour later. If he does so, then at his return suggest some stronger remedies, open his eyes that he may see more clearly the danger to which his soul is exposed. Very likely his soul will then be filled with greater compunction, so that he can be absolved. Should his disposition remain doubtful, you must weigh all the circumstances and decide whether it will benefit the penitent to postpone the absolution for a week or longer. If there be reason to fear that he will not return and, perhaps, be alienated from religion and faith altogether, absolve him conditionally, *viz.*: *"si es dispositus."*

3. Being the spiritual father of these unhappy sinners, often recommend them to God in your prayers and make a memento for them during the holy Sacrifice of the Mass. The conversion of a sinner is the work of the Holy Ghost; men can be but instrumental. Tedious and hard as the work is, you should bear in mind that one soul snatched from hell is worth all the labor you bestow upon it.

"Caeterum reputo," writes St. Alphonsus, *"quisque se dirigere debet iuxta lumen, quo donatur a Deo. Concludo hic et dico: Non nego, quod aliquando bene prodesse possit recidivo disposito dilatio absolutionis. Dico secundo: Semper proderit quod confessarius huiusmodi recidivos terreat ostendatque, ac si non posset eos absolvere. Dico tertio: Ordinarie loquendo recidivis ex fragilitate intrinseca et per signum extraordinarium iam dispositis magis absolutionis beneficium proderit, quam dilatio. Utinam et confessarii recidivos absolverent tum solum cum signa extraordinaria afferunt. Id quod lugendum est, quod maior, nedum dicam maxima, confessariorum pars universaliter recidivos absolvunt sine distinctione, sine signo extraordinario, sine admonitione*

et sine aliquo saltem remedio praestito ad emendationem: et hinc vere procedit non iam ab absolvendis dispositis tot animarum universalis pernicies." [4]

H—CONFESSIONS OF PENITENTS LIVING IN PROXIMATE OCCASION OF SIN

1. An *occasion of sin* means any external circumstance or object that offers a temptation and entices a person to offend God. Without entering into a lengthy discussion of this subject, such as may be found in books of moral theology, we shall simply state the principles and illustrate their application by a few examples and cases of more frequent occurrence.

A distinction must first of all be drawn between *remote* and *proximate* occasions. The former is an occasion in which, as a rule, we merely feel tempted, without yielding to the temptation; the latter is an occasion in which usually (*"communiter et plurimum"*; St. Alphonsus), we fall and commit sin.

A proximate occasion may be either *voluntary* or *necessary*. It is voluntary if we can avoid it with sufficient energy of the will; it is necessary if it is not in our power to remove it, there being too great a difficulty, either physical or moral, in the way.

Finally, an occasion may be *continuous,* when it tempts us the whole time (*in esse*), or *not continuous,* when it tempts only at certain moments, *e. g.,* when we go in search of it, or, at least, do not take pains to avoid it.

Sinners exposed to occasions are often a cause of great trouble and perplexity to their confessor. Occasions vary as much as individual penitents. An occasion which is proximate for one may be remote for another. The confessor should weigh all the circumstances with prudence

[4] *Praxis Confess.*, c. V, n. 77.

and sagacity and choose such measures as seem to him best. Often you will feel yourself placed between two extremes, namely, either to dismiss the penitent without absolution, thereby running the risk of driving him away from the Church and her Sacraments, or to absolve him and thus foster laxity of morals. In emergencies of this kind always hold to principles, examine the nature of the case, and then come to an immediate conclusion. The whole disposition of the penitent will help much to determine the course to be followed. A confessor may fail now and then, but if he has done what at the moment appeared proper to him, God will pardon his mistakes and not hold him responsible for the consequences.

Principles Regarding "Occasionarii"

2. The principles may be summed up thus: A person who voluntarily exposes himself to a proximate occasion of mortal sin, cannot be absolved unless he is ready to avoid that occasion in future. Should the occasion be continuous (*in esse*), then, as a rule, he must actually remove it before absolution can be imparted.

"Talis poenitens," says St. Alphonsus, *"non est dispositus ad absolutionem si petat eam, antequam occasionem removeat; etenim eam recipiendo se immittit in proximum periculum fragendi propositum et sic remanendi in eadem occasione."* [1]

An exception should be made only in extraordinary cases, for instance, with those who are in danger of death, or who cannot return to confession for a long time. If the occasion is not continuous, you may absolve the penitent upon his sincere promise that he will not again expose himself to the danger. If, however,

1 *Ibid.*, c. IV, n. 66.

he has broken his promise two or three times in succession, you must put him on trial. A proximate occasion which is necessary and which a person is not able to avoid except with great difficulty, cannot, as such, be made the cause for refusing absolution. But the penitent is bound *sub gravi* to use particular means by which the proximate occasion may be rendered remote, and the confessor ought to suggest such means.

"Si occasio non posset aufferri sine scandalo aut gravi damno vitae, famae aut bonorum, eo casu poenitens bene absolvi potest, quin occasionem auferat, quia tunc non tenetur eam removere, modo promittat exequi media necessaria ad efficiendum, ut occasio ex proxima evadat remota. Non dicit Scriptura quod peribit, qui est in periculo, sed qui amat periculum; sed nequit dici amare periculum, qui illi invitus subiacet." [2]

Special Occasions of Sin

3. Of the diverse occasions of sin a few deserve special mention. Persons working in factories and shops are often exposed to temptations which endanger both faith and morals. Sometimes they meet with men who make it their business to corrupt others by word and action. They are wont to ridicule religion, to scoff at priests and their sacred functions, to tell all kinds of lies, old and new, against the Catholic Church. Others, whose hearts and minds are filled with impurity, relish immodest talk. It may take more than ordinary courage for a young man to resist the temptations thus offered. The horror he feels in the beginning gradually disappears, his faith and purity first become weakened and, finally, are lost. The confessor should closely question such a penitent, when he approaches the sacred tribunal, to ascertain whether there is a real necessity for remaining

2 *Ibid.*, c. IV, n. 68.

in this occasion, and, if so, by what means temptation could be removed or at least lessened with a hope of avoiding sin. Tell the penitent to ask the manager or foreman of the department to give him a position where the seducer has no access to him. Remind him of the duty he has of praying earnestly and assiduously, so that he may gain sufficient strength to resist the evil influences to which he is exposed. Invite him to receive the Sacraments frequently. Let him understand that we must fight evil with zeal and perseverance, that we must exhibit manly courage in practicing our religion, and not be cowards.

4. A fertile occasion of sin are the houses of ill-fame or prostitution, which send so many young men on the way to hell. Our large cities are filled with them, and even in smaller towns you can usually find one or the other. Their number is constantly increasing, partly through the fault of the municipal authorities, who are too easy in granting licenses, but mostly on account of the great corruption of our age. When the young have been brought up in godless schools, without religion and moral training, they easily fall victims to vice.

About the poor female inmates of these dens of vice we need not say much here, for having abandoned everything that ought to be dear to a woman's heart, they never approach a priest, except, perhaps, at the moment of death. But what about the men who accuse themselves of having visited these abodes of moral pestilence? At first, when you meet with such a case, you may feel shocked and impelled to pour a shower of vituperation on the penitent. However, you should hold your temper. Think of Mary Magdalen or the woman caught in adultery, who were both treated with the utmost mercy and kindness by Jesus Christ, and thus saved from total

ruin. You also should do the work of the good Samaritan and stoop down to heal the poor sinner of his spiritual malady. Search for the cause. Some believe that frequenting brothels is not so bad, that it is only a sign of human or natural weakness. Disabuse them of this false opinion and give them a clear understanding of the wickedness of their conduct. Make them promise that they will never go near the abode of sin again. Command them to shun the company of each and every one who is apt to coax them thither. When such a promise has been given sincerely and without restriction, absolution can hardly be withheld. Tell the penitent when he should come to confession again, not longer than a month. Instruct him that if he cannot return to you, he may confess to another priest, but must inform the latter of what you told him, if he should have the misfortune to fall back into his old sins. As long as there is some hope of rescuing the unfortunate sinner, it is best to be patient and lenient, though, on the whole, the penitent must be treated as a person who is in an occasion *"non in esse."*

We wish to add that it is the duty of pastors in country missions to give timely and private warning to the young of both sexes who leave home to look for work in cities and large towns. These innocent boys and girls from the rural districts are the very ones whom the owners of bad houses seek out; inexperienced as they are, they listen but too readily to the tempter.

5. Intimacy between young people of different sex, or what is commonly called "company keeping," is another occasion of sin. The confessor should ask such penitents what object they have in visiting each other. If they say, it is only for fun, for pastime, etc., then he must induce them to give up the practice at once or

else dismiss them without absolution. If marriage is the object, ask them whether there is solid hope that the marriage can take place within a reasonable time. If not, then the same holds good as in the first case. If, however, the affair may be expected to terminate in a decent and respectable matrimonial union, the pair being betrothed to each other, then the occasion is *"necessaria"* and should be treated accordingly. Suggest to them means apt to remove the proximate danger. Tell them that they must not see each other too often, that they must check their passionate love and not set aside the rules of ordinary decency. Thus, sitting up for hours late at night is improper and dangerous. When the man comes to see the young lady at her home, she ought to have her mother, sister, father, or someone else present. A *solus cum sola* visit in a locked room or secret nook, against the will of the parents, will almost invariably end in sin.

St. Alphonsus speaks from his own experience as a confessor when he says:

"Generaliter loquendo de adolescentibus et puellis qui invicem se adamant, quippe non sunt isti omnes indistincte de gravi culpa damnandi, sed ordinarie puto ipsos difficulter esse extra occasionem proximam lethaliter peccandi. Id nimia experientia patet; nam ex centum adolescentibus vix duo aut tres in occasione a mortalibus invenientur immunes; et si non in principio, saltem in progressu; tales enim adamantes prius conversantur invicem ob propensionem, deinde propensio fit passio, postquam radicem in corde fixerit, mentem obtenebrat et eos in mille crimina ruere facit." [3]

Admonish the penitents to arm themselves with prayer and watchfulness. It is also well to awaken in the young

[3] *Ibid.*, c. IV, n. 65.

lady who keeps company for the sake of marriage a laudable pride and jealousy as to her virtue and purity. Tell her that a man who does not respect her purity before marriage, is not worthy of her, and that she, in yielding to his entreaties, simply becomes the instrument of his vilest passions. By such and similar suggestions you may succeed in removing the immediate danger of sin, and if the penitents are willing to follow your advice, you may absolve them; if not, you should refuse absolution.

"Solent in his casibus poenitentes conari, ut confessarii apprehendant, quod occasionem removendo magnum orietur scandalum. Fortis sit confessarius ad huiusmodi timores despiciendos, maius erit scandalum videre, quod poenitens nec etiam post confessionem occasionem aufert." [4]

6. Occasions of sin always have been, and still are, now more perhaps than formerly, *dances* and *gatherings for the sake of amusement;* not as if they were intrinsically wrong, but because they are apt to arouse impure desires and give rise to numerous temptations. Listen to the words of St. Francis de Sales: "Although balls and dancing be recreations of their own nature indifferent, yet, on account of the manner in which they are generally conducted, they preponderate very much on the side of evil, and are consequently extremely dangerous." It is going too far for a priest to say: "I shall never absolve a penitent who has been at a dance," or, "I shall not absolve him unless he promises to shun balls and dances entirely"; or, "I shall under no consideration absolve a person who takes part in round dances." General rules like these are impracticable. You are dealing with

[4] *L. c.*

individual souls and must, therefore, weigh the circumstances of each case well before you come to a final decision in regard to absolution. Therefore, we take the liberty to insert the following suggestions:

(*a*) It makes a big difference how a dance is conducted; some dances are by their very nature more tempting than others. Thus masquerade balls and round dances should be shunned by good Catholics, unless there be some good reason for participating in them, and precautions are taken to prevent abuses. Again, public dances held during Lent or Advent or on Saturday nights (which are apt to keep people away from church the next Sunday) ought to be discountenanced. Dances held in public places or halls, where people of all sorts meet indiscriminately, are, to say the least, very suspicious.

(*b*) Ask the penitent whether, on the occasion of such dances and parties, he committed any sin, *e. g.*, by indulging in impure thoughts, desires, kisses, embraces, touches, etc. If so, these amusements constitute for that particular individual a proximate occasion of sin, and he should be made to promise that he will take no further part in them. At any rate, the penitent must be admonished to be moderate and cautious in regard to these amusements. Those who have a passion for them, who go to almost any place, private or public, where they know a dance is being held, cannot preserve their purity and are unworthy of absolution while they remain in that disposition.[5]

(*c*) Inquire whether there were occasions of sin before and after the dance, during the recess, etc. Lonely

5 *"Et in hoc generaliter advertendum,"* says St. Alphonsus, *"quod ubi agitur de periculo peccati formalis, et praecise peccati turpis, confessarius quanto magis rigorem cum poenitente adhibebit, tanto magis eius saluti proderit: et contra tanto magis cum illo immanis erit, quanto magis benignus erit in permittendo, ut ille in occasione maneat aut se immittat."* *Ibid.*, c. I.

walks or rides, company-keeping in going and returning, are means which the Devil but too often uses as snares.

(*d*) Neither in nor outside of the confessional give any positive approbation to dancing. Under the pretext of bringing Catholic families in contact with one another, and thereby facilitating Catholic marriages, priests sometimes arrange public dances for their parish societies. We believe that this is a dangerous experiment. People, especially the young, will not draw the line, but they will draw false conclusions; bad effects and disastrous scandals are likely to follow. You are allowed at times to tolerate an evil which you cannot stop, but toleration must not be turned into approbation. Indeed, the very toleration itself has its limits. Things, perhaps, have come to such a pass around the parish, that, unless you raise your voice publicly against certain abuses in the line of dances and other amusements, many a soul for which you are responsible will be lost.

7. What has been said of dances applies, *mutatis mutandis*, also to *theatres*. It is a deplorable fact that the public stage in our day has become corrupt and degraded. Pure classical pieces, which instil nobility of mind and heart and help to educate and elevate man, are exceptions. The public does not appreciate them, but desires to see something which flatters the senses and tickles the lustful appetite. It is self-evident, therefore, that the greatest caution should be employed in frequenting theatres. Those who run to almost any theatre, regardless of what is represented there, expose themselves rashly to sin and temptation, and it would be a wonder indeed if they were to remain pure and chaste for any length of time.

A confessor who has to deal with such penitents cannot remain silent without failing in his duty. If you cannot prevail upon your penitents to stay away from the-

atrical performances entirely, warn them at least to act with prudence and circumspection. Tell them to be on their guard against temptations and not to seek sensual gratification, but a higher culture by means of theatrical representations. In particular, induce them to shun ballets and vaudeville, because they frequently are obscene and lascivious. Call the attention of parents to this matter and remind them of their obligation to watch over the spiritual welfare of their sons and daughters and to keep them away from places that are dangerous to their morals.

While we speak of theatres, it seems proper to add a few remarks regarding a sort of amusement which in our days has become quite popular, we mean the *moving picture shows* or "movies." Koch-Preuss says: "The fact that three-fourths of our school children attend 'the movies'—at least half of that number as often as once a week—and that statistics from several cities show the average weekly attendance to be equivalent to, or more than, the entire population of the respective city, gives some indication of the magnitude of the problem. Mr. Ellis P. Oberholtzer, the secretary of the Pennsylvania State Board of Censors, estimates that the number of moving picture houses throughout the United States is at least 15,000 and states that most of the films shown in these theatres are highly objectionable and becoming more so from year to year. Seventy-five per cent. of all the pictures shown, according to the same competent authority, are devoted to violence and crime and twenty per cent. to vulgar comedy. Accordingly but five per cent. of the films put on exhibition are good, yet all of them are being viewed every day by hundreds of thousands of people, including many children." [6] Statements

6 *Handbook of Moral Theology*, Vol. III, p. 52.

like these are, no doubt, alarming. Every pastor of souls is bound to warn his people in season and out of season against the dangers and the evil influence of these shows. Let Catholics stay away from them and thereby bring the managers of those filthy performances to terms. Such is the advice which in an open letter published some years ago the National Committee on Public Morals of the American Federation of Catholic Societies gave. We read there:

"We earnestly request all the members of our affiliated societies not only to avoid such offensive performances, but to withdraw their patronage from any theatre which lends itself to offensive productions. In this connection we also ask them to watch the theatrical bill boards and to use their influence with public authorities to prevent the exhibition of indecent, immodest and suggestive theatrical posters which are of their very nature a menace to the pure and clean minds of the young."

8. A last, but by no means negligible source of evil, and an occasion of numerous sins, are bad books, magazines, and newspapers. The spiritual mischief spread by these channels of corruption seems not to be fully understood by the majority of our Catholic people. Everybody likes to read, and, bad literature being very cheap, persons indulge in it without taking into consideration the noxious results which such reading is bound to have. The Index legislation of the Church seems to many but a dead letter. Against this crying evil of the age, every Catholic priest should raise his voice, not only from the pulpit, but also in the confessional. There are books decidedly irreligious, written *ex professo* with the intention of undermining the Christian faith or ridiculing Catholic belief. These books may under no circumstances be read or retained by Catholics. Other books are *ex professo*

immoral. Tell your penitent, if he has read such, never to do it again, and to destroy those he may have in his possession. As regards romances, novels, short stories, etc., as long as they are not absolutely bad, they may be tolerated, with certain restrictions. The sensual element which pervades them is dangerous. The penitent who accuses himself of reading offensive books should be asked, what object he had in doing so, and whether he yielded to temptations or not. The answer he gives will indicate what to do. If his reading furnishes him a proximate occasion of sin, he must be ordered to desist, as he cannot otherwise be absolved. Nobody ought to cultivate a liking for this sort of literature, because it is apt to arouse the sensual appetite.[7] Parents and teachers must watch their children or pupils, so that no books dangerous to faith and morals fall into their hands. Most of our daily papers contain too much corruption and filth, and ought, therefore, to be kept out of the home circle; that is to say, the young should not be allowed to read them. Let parents bear in mind the strong words contained in the Pastoral Letter issued by the Fathers of the Third Plenary Council of Baltimore:

"Not only should the immoral, the vulgar, the sensational novel, the indecently illustrated newspaper, and publications tending to weaken faith in the religion and Church of Jesus Christ, be absolutely excluded from every Catholic home, but the dangerously exciting and morbidly emotional, whatever, in a word, is calculated to impair or lower the tone of faith or morals in the youthful mind and heart should be carefuly banished."

7 *"Libri erotici occasio relativa sunt. Gravitas periculi ut plurimum dependet o circumstantiis, nempe a fine libidinoso, a lectoris aetate, indole, moribus, fragilitate, maxime vero c lapsuum experientia. Propterea eiusmodi libri omnes periculosi sunt invenibus et ordinarie periculum proximum aderit pro iis qui toti sunt in huiusmodi libris legendis, non vero pro iis qui interdum aliquem legunt."* Hil. a Sexten, *Theol. Past. de Sacr.*

I—CONFESSIONS OF PERSONS WHO BELONG TO FORBIDDEN SOCIETIES

1. The kingdom of Satan has always stood in opposition to the kingdom of God, and at every period of time the children of darkness made war against the children of light. The struggle continues unabated and is even growing fiercer along the whole line, since there is abroad that monstrous heresy of the age, called Agnosticism or Unbelief, which ignores divine authority, rejects the supernatural order, and defies human reason. The nurseries of this perverse error are those well organized Masonic bodies which, like a powerful conspiracy, are spread far and wide over all the world. Leo XIII, in his Encyclical Letter *"Humanum genus,"* dated April 20, 1884, says of them: "No longer making any secret of their purposes they [the Freemasons] are now boldly rising up against God Himself. They are publicly and openly planning the destruction of Holy Church, and this with the set purpose of utterly despoiling the nations of Christendom, if it were possible, of the blessings obtained for us through Jesus Christ our Saviour."

Nowhere has the growth of Masonry been more rapid than in the United States. Under manifold names and titles, secret lodges are scattered up and down the country. Indeed, within recent years there has been such a morbid craze for occultism that a man who is not affiliated with a secret society is held to be of an inferior type. This does not imply that Americans, collectively, are a race of infidels or that the strongest foes of the Catholic Church live in the Western Hemisphere. The bulk of Masonic membership here consists of persons who do not know the real character and tendencies of the order. They join for the purpose of obtaining financial or

political support, or life insurance, of taking part in social festivities, etc., but are ignorant of the real plans which are adroitly concealed by the leaders, who demand blind obedience. "There are many things like mysteries, which it is the fixed rule to hide with extreme care, not only from strangers but from very many members also, such as their secret and final designs, the names of the chief leaders and certain secret and inner meetings as well as their decisions and the ways and means of carrying them out." [1]

2. Whatever may be thought of individual members, the Masonic bodies *as such* deserve condemnation. Warning words came forth from the Holy See at the very outset, when the pernicious sect was first started.[2] Since then no less than seven popes have denounced Freemasonry and earnestly admonished the faithful to keep aloof from societies whose design it is to carry on a deadly warfare against the Spouse of Christ. To render the admonition more effective, censures were added. Excommunication was to be incurred *ipso facto* by those who listed their names on the rolls of Masonic societies.

"Excommunicationi latae sententiae Romano Pontifici reservatae subiacere declaramus: Nomen dantes sectae Massonicae, aut Carbonariae, aut aliis eiusdem generis sectis, quae contra Ecclesiam vel legitimas potestates seu palam, seu clandestine, machinantur, necnon eisdem sectis favorem qualemcunque praestantes; earumve occultos coryphaeos ac duces non denuntiantes, donec non denuntiaverint." [3]

Leo XIII Against Freemasonry

Pope Leo XIII, in the Encyclical quoted above, fully

1 Leo XIII, Encyclical *"Humanum genus."* See A. Preuss, *A Study in American Freemasonry, passim.*

2 About 1738.

3 Const. *"Apost. Sedis."*

approves and confirms what had been said by his predecessors. With his wonted lucidity he defines the true character of Freemasonry by a graphic description of the anti-Christian spirit that pervades its ranks. Naturalism or Humanity, as the members prefer to call it, is the watchword of these secret associations. And what is Naturalism? "The fundamental doctrine of the Naturalists, which they sufficiently make known by their very name, is that human nature and human reason ought in all things to be mistress and guide. Proceeding from this principle, they care little for man's duties to God, or misinterpret them. They deny that God has taught us anything at all; they allow no dogma of religion or truth which cannot be understood by the human intelligence, nor any teacher who must be believed by reason of his authority. And since it is the special and exclusive duty of the Catholic Church to set forth fully in words divinely received truths, to teach, besides other divine helps to salvation, the authority of its office, and to defend the same with perfect purity, it is against the Church that the rage and attack of the enemies are principally directed. . . . In those matters which regard religion let it be seen how the sect of the Freemasons acts, especially where it is free to act without restraint, and then let anyone judge whether in fact it does not wish to carry out the policy of the Naturalists. . . . The Naturalists and Freemasons, having no faith in those things which we have learned by revelation from God, deny that our first parents sinned, and consequently hold that freewill is not at all weakened and inclined to evil. On the contrary, exaggerating rather our natural virtue and excellence, and placing therein alone the principle and rule of justice, they cannot even imagine that there is any need of a constant struggle and a perfect stead-

fastness to overcome the violence and govern the passions of our nature. Therefore we see that men are publicly tempted by the many allurements of pleasure; that there are journals and pamphlets with neither moderation nor shame; that stage-plays are remarkable for license; that designs for works of art are shamelessly sought in the laws of a so-called realism; that contrivances for a soft and delicate life are most carefully devised; and that all the blandishments of pleasure are diligently sought out, by which virtue may be lulled to sleep. Wickedly also, but at the same time quite consistently, do those act who do away with the expectation of the joys of heaven and bring down all happiness to the level of mortality, and, as it were, sink it in the earth. Of what we have said the following fact, astonishing not so much in itself as in its own expression, may serve as a confirmation. For since generally no one is accustomed to obey crafty and clever men so submissively as those whose soul is weakened and broken down by the domination of the passions, there have been in the sect of the Freemasons some who have plainly determined and proposed that, artfully and of set purpose, the multitude should be satiated with a boundless license of vice, as, when this had been done, it would easily come under their power and authority for any acts of daring." [4]

3. Are the papal denunciations directed only against the Freemasons or do they include also other secret organizations? This question has been sufficiently discussed within the last twenty years. Some, it seems, are inclined to believe that only the Freemasons and a few other rabid sects fall under the ban of the Church; the rest, they say, constitute independent bodies and have

4 Encycl. *"Humanum genus."*

nothing in common with Masonry save a few rites and the secrecy in which they shroud themselves. Now what are the facts? The developments which the various organizations have undergone of late, the disclosures of their occult proceedings, the rituals, rule books, and papers published under their auspices, the statements made by those who have quit their ranks, leave no doubt that all or nearly all the various secret societies have borrowed from the Freemasons, not only the outward form, but the spirit. Notwithstanding their separate organizations they constitute one cohesive body, the nucleus of which is Freemasonry. Whilst preserving their individual autonomy, they move together under one primary and directive force. We quote again the following passage from the papal letter: "There are several organized bodies which, though differing in name, in ceremonial, in form and origin, are nevertheless so closely bound together by community of purpose and by the similarity of their main opinions, as to make in fact one thing with the sect of Freemasons, which is a kind of centre, whence they all go forth and whither they all return." [5] What Catholic will gainsay these words of Leo XIII? The inevitable conclusion is that every society which is cast in a Masonic mould and shaped after the Masonic fashion, bears the stamp of reprobation on its face. Let the individual members of the society be ever so honest-minded, the ultimate object of the organization is the same as that of the Freemasons, namely, to destroy the revealed religion of Christ by disseminating Naturalism, which practically means paganism or, rather, the deification of man.

4. It is well nigh impossible to enumerate the multifarious Masonic affiliations that exist among us. New

[5] *Ibid.*

branches are organized almost every day, old ones disappear or are consolidated with others, and assume new names. A few, however, deserve special attention, to-wit: The Odd Fellows, the Sons of Temperance, and the Knights of Pythias.[6] These were nominally condemned by a decree of the Holy See, issued under date of August 20, 1894. The papal rescript was sent to the Apostolic Delegation in Washington with an order to make it known to all the prelates of this country. Its original text is as follows:

"Amplitudinem Tuam profecto non latet, Rmos Archiepiscopos in ecclesiasticis provinciis istius Foederatae Reipublicae constitutos in suis conventibus egisse de tribus quae istuc coaluerunt Societatibus, Sociorum nempe singularium (Odd Fellows), Filiorum Temperantiae (Sons of Temperance), et Equitum Pythiae (Knights of Pythias), atque unanimi consensu rem totam iudicio Sedis Apostolicae detulisse. Porro SS. D. N. quaestionem ex-

6 The latest statistics inform us that there are more than seven million Americans distributed in about five hundred secret organizations under different names. For the benefit of our readers, mostly young priests and seminarists, we explicitly mention: Knights of Maccabees, Elks, Independent Foresters, Good Templars, Royal Arcanum, Knights and Ladies of Honor, Redmen, Sons of Herman, Harugari, Modern Woodmen, Rathbone Sisters, Daughters of Rebecca, Rechabites, etc. All these are of the Masonic stamp. In the Handbook of the Modern Woodmen we read: "The fellowships of religion are the strongest and deepest, the sweetest and most satisfying of all the unions and fraternities of man. But for some reason or other the churches have not attracted to their fellowship the toiling masses; the strongest and big-hearted men of our day are not always found in the pews. Where is the fault? Is the church's light too pale, or her heart throbs too faint, her blood too thin and cold, her sympathy too perfunctory and heartless? And why does she not draw within her walls the brawn and muscle of our land? . . . Fraternities like the Modern Woodmen of America respond to the need of the human heart; strong toiling men binding themselves together to bear each others' sorrows, and to contribute to each others' joys. In their humanity, their warmth, their thoughtful consideration for the emergencies and necessities of this world they stand in striking contrast to that religion whose only thought and investment is in the next world." Comment unnecessary.

aminandam tradidit Rmis et Emis D. D. S. R. E. Cardinalibus una mecum Inquisitoribus generalibus. Hi vero generali Congregatione Feriae IV die 20. Junii, 1894, confirmantes iudicium de aliquibus ipsismet Societatibus alias latum, decreverunt: Cunctis per istas regiones Ordinariis esse omnino connitendum, ut fideles a tribus Societatibus et ab unaquaque earum arceantur; eaque de re ipsos fideles esse monendos; et, si monitione insuper habita, velint adhuc eisdem Societatibus adhaerere, nec ab illis cum effectu separari, a perceptione Sacramentorum esse arcendos. . . . SS. D. N. sententiam hanc plene confirmavit et ratam habuit. Quae idcirco per praesentes A. Tuae significatur, ut per Te nota fiat cunctis istarum regionum Archiepiscopis Episcopis, aliisque locorum Ordinariis et pro bono animarum regimine ad effectum deducatur.

Romae, 20. Augusti, 1894. R. Card. Monaco."

5. From the foregoing document it is obvious that a practical Catholic cannot join a society which ignores divine revelation and, if not directly, at least indirectly, advocates the abolition of all dogmatic belief and ecclesiastical authority. It is deplorable that of late quite a number of Catholics have been lured into secret societies which, though sailing under a different flag, are steering for the same goal as Freemasonry. We know the reasons these victims allege to excuse themselves, but we fail to see their weight. Some contend that as long as a society has not been nominally condemned by the Pope, it is doubtful whether it is forbidden, and consequently the confessor must give a penitent who belongs thereto the benefit of the doubt and absolve him, as he has no right to demand of him to leave the society before an authoritative condemnation has been issued. Plausible as the argument may seem at first sight, it is far from being conclusive. The principle of probabilism is therein carried to an extreme. Moralists, it is true, admit that a law against which a solid doubt can be ad-

duced, does not bind. But the word "solid" indicates that there must be grave and sound reasons. Where are they in this instance? The Constitution *"Apostolicae Sedis"* of Pius IX, and the Encyclical *"Humanum Genus"* of Leo XIII, do not condemn Freemasonry alone, but add that all other societies of the same kind (*alias eiusdem generis societates*) are equally forbidden. It does not behoove us to minimize these papal pronouncements. Obviously the Holy See finds it impossible to give a complete list of all Masonic organizations, since they are too numerous and subject to a constant change, but contents itself with an implicit condemnation. This procedure is analogous to that governing the censorship of books. There are general rules, by which books of a certain character are forbidden, and there is, moreover, the Index itself, which contains a limited list of nominally proscribed publications. Will anyone assert that, because a book has not been placed on this list, there is reason to doubt of its being objectionable, though it is plainly bad and clearly falls under the general rules? Apply this to the matter of secret societies, and you will see the absurdity of the assertion that as long as no authoritative declaration regarding a society has been issued, Catholics need have no scruples in joining it nor confessors in absolving penitents that belong to it. The truth is that whenever the marks are present by which a society proves to be Masonic in character, no Catholic is allowed to join it.

The Third Plenary Council of Baltimore on Secret Societies

6. Lest somebody accuse us of undue zeal or unwarrantable severity, we deem it fit to reproduce a few lines from the Pastoral Letter of the Third Plenary Council

of Baltimore. The illustrious prelates therein say: "One of the most striking characteristics of our time is the universal tendency to band together in societies for the promotion of all sorts of purposes . . . It is obvious to any reflecting mind that men form bad and rash as well as good and wise designs; and that they may band together for carrying out evil or dangerous as well as laudable and useful purposes . . . Hence it is the evident duty of every reasonable man, before allowing himself to be drawn into any society, to make sure that both its ends and its means are consistent with truth, justice, and conscience. In making such a decision, every Catholic ought to be convinced that his surest guide is the Church of Christ . . . Whenever, therefore, the Church has spoken authoritatively with regard to any society, her decision ought to be final for every Catholic. He ought to know that the Church has not acted hastily nor unwisely nor mistakenly; he should be convinced that any worldly advantages which he might derive from membership in such a society, would be a poor substitute for the membership, the Sacraments, and the blessings of the Church of Christ; he should have the courage of his religious convictions and stand firm to faith and conscience. But if he be inclined or asked to join a society on which the Church has passed no sentence, then let him, as a reasonable and Christian man, examine into it carefully, and not join the society until he is satisfied as to its lawful character. There is one characteristic which is always a strong presumption against a society, and that is secrecy. . . ."

The decrees of the Council say:

"Neque ad illas tantum societates, quae veluti secta Massonica aut Carbonaria nominatim damnatae inveniuntur, coarctandae

sunt declarationes S. Sedis; verum ad illas quoque se extendere intelligantur necesse est quae, nomine quantumvis omisso, in re tamen eiusdem sunt generis ac Massonica aut Carbonaria." [7]

"Si nempe eiusmodi societas aut ita secretum servandum iniungat, ut neque auctoritati Ecclesiae illud manifestari sinat, aut si iusiurandum vel promissionem caecae absolutaeque obedientiae exigat, ea, praescindendo etiam a censuris, inter vetitas erit recensenda, atque adscripti absolutione sacramentali privandi, donec effectu ipso ab ea penitus recedant, vel saltem se continuo recessuros serio promittant. Et quoniam Episcopis non solum ius, sed etiam officium inquirendi inhaeret, omnis societas quae Ordinario interroganti secretum revelari non sinit, ipsi auctoritati Ecclesiae id recusare iudicabitur; et obedientia ad omnia parata, rei faciendae ratione et honestate nec visa nec curata, sine dubio caeca et absoluta erit existimanda." [8]

With regard to the censures incurred by those who join forbidden societies the Council says:

"Si qua igitur societas presbyterum proprio marte sibi vindicet aliumve ministrum cultus, qui rituali ac caeremoniis propriis pro suo libitu utatur; hoc in casu adscripti etiam censuras contra schismaticos vel haereticos latas incurrunt. Quae censurae ita euntiantur in Constitutione [Apostolicae Sedis] inter excommunicationes latae sententiae, Romano Pontifici speciali modo reservatas: 'Omnes a Christiana fide apostatas, et omnes et singulos haereticos, quocunque nomine censeantur, et cuiuscunque sectae existant, eisque credentes, eorumque receptores, fautores, ac generaliter quoslibet illorum defensores'...'Schismaticos, et eos, qui a Romani Pontificis pro tempore existentis obedientia pertinaciter se subtrahunt vel recedunt.' In comperto enim est, quamlibet societatem, praeterquam quod sit secreta, posse etiam schismaticam esse vel haereticam; proindeque omnis societas, quando sibi vindicat prebyterum aliumve ministrum cultus, cum proprio rituali ac caeremoniis, non quomodolibet, nec sicut aliquando apud nostrates fit quum preces quaedam in civium conventibus recitantur, sed eo modo quo ipsa societas, pravo sibi fine proposito, secta schismatica aut haeretica evadit, iure meritoque in censuras supradictas incurrit." [9]

7 *Conc. Pl. Balt. III*, n. 246. 8 *Ibid.*, n. 247. 9 *Ibid.*, n. 249.

Catholics are, therefore, forbidden to join any society, no matter what its name, if it has the marks described above, to-wit:

(1) *Absolute secrecy;* which means keeping acts and proceedings secret from those who have a right to know them, such as the bishop of a diocese, representing the Church in *foro externo;* pastors and confessors, representing ecclesiastical authority in *foro interno;* parents, guardians, masters, teachers, representing domestic authority; officials of the civil government, representing the authority of the political and social order.

(2) *Blind and unrestricted obedience to leaders.* This involves the renunciation of one's own judgment and freewill in favor of despotic rulers who may not scruple to command things that are forbidden by the divine and natural law.

(3) *Opposition to God's Church or to lawfully established civil government.* Warfare against public authority means revolution, *i. e.,* the destruction of order and obedience, which is intrinsically bad. Naturalism, in the way it is advocated and spread by Masonic societies, subverts the spiritual order established by Christ and, therefore, signifies a constant attack on the Catholic Church.

(4) *A self-constituted religious worship.* A society that has its own religious ceremonial, not approved by the Catholic Church, conducted by a regular minister or chaplain not ordained and sent by the ecclesiastical authorities, is a religious, heretical, schismatic or pagan sect. Catholics by joining such a sect place themselves outside the true fold and are excommunicated.

Would to God that these wise and practical suggestions of the last Plenary Council, which are but the echo of many papal bulls and encyclicals, were more carefully studied and more rigorously executed. Then we should

not witness the sad spectacle of hundreds of Catholics marching with the professed adversaries of their faith and, like the ancient Israelites, running after the idols of the Gentiles.

However, we hear it said that there is in the Baltimore decrees a clause by which bishops and priests are forbidden to condemn a society as long as either the Holy See has not spoken authoritatively, or the committee of archbishops appointed by the Council have not proscribed it. Here are the words referred to:

"Ad praecavendum, . . . ne confusio disciplinae habeatur, dum cum magno fidelium scandalo et auctoritatis ecclesiasticae detrimento, eadem societas in una dioecesi damnatur, et in alia toleratur, nolumus ullam societatem, uti cadentem sub una ex classibus indicatis, nominatim damnari, antequam Ordinarius rem retulerit ad Commissionem, quam pro huiusmodi causis iudicandis nunc constituimus, et quae constabit ex omnibus archiepiscopis harum provinciarum. Quod si societas damnanda omnibus visa non fuerit, recurrendum erit ad Sanctam Sedem, ut iudicium certum accipiatur, et disciplina in nostris provinciis uniformis servetur." [10]

What is the meaning of this passage? We cannot assume that the Fathers of the Council contradicted themselves and wiped out by one stroke all that has been said in the preceding paragraphs; and hence the words can only mean that bishops and priests shall not publicly (by circulars or from the pulpit) and nominally condemn a society, before a higher authority has determined its merits or demerits. By no means can the words be so construed that the faithful should not be warned against Masonic societies in general. Least of all is a confessor to think that he may absolve a penitent who belongs to an organization which has all the charac-

10 *Ibid.*, 225.

teristics of a forbidden society as described above. The confessor holds a divine charge in the sacred tribunal. When things become an evident injury to the penitent, he may and must plainly interdict them, not as if he had a right to forestall the verdict of the *forum externum*, but because he is judge of the individual soul and bound to protect that soul from danger. We know that there are unscrupulous confessors, but this is no sufficient reason why a zealous minister of God should shirk his duty. Lax penitents will ever find lax confessors that connive at their transgressions. But woe to you, says the Lord, who deceive the people; woe to you who lead them astray and allow them to slumber in false security!

Practical Rules Regarding Secret Societies

7. We will now give a few practical rules concerning the mode of procedure to be followed in the confessional:

(*a*) Freemasons, Carbonari, and (according to a later declaration) Fenians are nominally excommunicated;

(*b*) Odd Fellows, Knights of Pythias, Sons of Temperance, Good Templars, are nominally forbidden, and therefore also seem to fall implicitly under the law of excommunication;

(*c*) Implicitly forbidden societies (under the same penalty) are all those which employ a ritual and a sort of religious worship of their own after the fashion of the Freemasons, or which, by fostering Naturalism, try to subvert the spiritual order represented by the Catholic Church;

(*d*) Implicitly forbidden are those which insist upon strict and absolute secrecy or demand a blind and unrestricted obedience from their members.

A confessor first of all will need special faculties to absolve such penitents from the censures they have in-

curred. In many dioceses such faculties are included in the faculties generally given to priests.

Again, no penitent can be absolved before he has left the ranks of the forbidden society or at least has faithfully promised to do so without delay. We believe that, as a rule, the confessor should not be content with a mere promise, because such promises have too frequently been broken. When persons are on their death-bed they must make out an affidavit, in which, in the presence of at least two witnesses, they declare that they wish to leave the ranks of the respective society. Unless this or a similar precaution is taken, trouble may arise over the burial of the corpse.

Furthermore, the penitent must give the names of the leaders, if he knows them, to the confessor, who in his turn will have to report them to the Ordinary. This is prescribed by the Constitution *"Apostolicae Sedis."*

Finally, the books, rituals, badges, and other paraphernalia appertaining to the society must be delivered according to the instruction of the Roman Poenitentiaria:

"[Facultatem damus] absolvendi a censuris et poenis ecclesiasticis eos, qui sectis vctitis Massonicis, aut Carbonariis, aliisque similibus nomen dederunt, aut favorem praestiterunt, ita tamen, ut a respectiva secta omnino se separent, eamque abiurent, libros, manuscripta, ac signa sectam respicientia, si qua retineant, in tuos manus tradant, ad Ordinarium quamprimum caute transmittenda; aut saltem, si iustae gravesque causae id postulent, comburenda, iniuncta pro modo culparum poenitentia gravi salutari, cum frequentia sacramentalis confessionis, aliisque iniunctis iure iniungendis."

Great embarrassment arose with regard to Catholics who had joined a forbidden society, and had insured their lives therein. Many had paid considerable sums of money, which they were sure to lose if they would with-

draw from membership or cease to pay their dues. In consideration of the difficulty arising from this peculiar situation the Holy See made some allowance.

In order that our readers may fully understand the nature of this concession we here insert the text of the Roman Rescript:

"Postquam societates occultae, quae istis in regionibus coaluerunt diversis nominibus Equitum Pythiae, Sociorum Singularium, Filiorum Temperantiae, definitive Sanctae Sedis decreto universis istarum regionum Ordinariis, ut probe novit Eminentia Tua, significato, utpote intrinseca pravitate laborantes, reprobatae ac vetitae fuerunt, nulli catholicorum veri nominis dubium superesse potest eas esse graviter illicitas. Ex quo recto consequitur, illos omnes et singulos, qui se catholicos profitentur, teneri, nisi gravissimum animae suae damnum subire velint, easdam societates, quibus quomodocunque sese adscripserunt, deserere, et ab illis et earum unaquacunque sese plene ac perfecte separare, quavis participatione exclusa: illos vero, qui id praestare recusent, recipiendorum sacramentorum esse et habendos esse indignos tamquam in peccato obfirmatos.

"Quae cum probata sint omnibus et esse debeant, ex parte plurium Episcoporum singulares casus huic Sanctae Sedi propositi sunt, ut decernatur, an aliquid hac in re permitti possit, causa damni materialis vitandi. Cum enim statuta illarum societatum singulis sociis indulgeant, ut erogata modica pecuniae summa ad instar taxae statis temporibus solvendae, ius acquirant socii ad longe maiora subsidia sive pro se in casibus infirmitatis, sive pro familia mortis casu, si societati nuntio misso et quavis participatione remota, cessent quoque a praescripta solvenda, illud unum consequitur, non societati sed sibi ipsis nocivum, ut et amittant omne id, quod vel pluribus abhinc annis solvisse constabit, et omni spe excidant subsidia ea ratione pacta sibi vel familiae percipiendi. Etiam quandoque contingit, ut quis obligatione in forma iuris valida, societati sic damnatae teneatur de aere alieno statis pensionibus solvendo, quin totum in praesens restituere possit. Ad haec igitur incommoda vitanda quaesitum fuit, an semota quavis alia earundem sectarum participatione, hoc saltem liceat, nomen proprium in sociorum catalogis retinere,

necnon in praefatae taxae vel aeris alieni solutione stato tempore perseverare.

"Quod dubium sane gravissimum, cum SSmus D. N. Sacrae huic Supremae Congregationi commiserit enunciandum, eadem S. Congregatio, re mature perpensa, respondendum censuit: 'Generatim loquendo non licere et ad mentem. Mens est, quod ea res tolerari possit sequentibus conditionibus et adiunctis, simul in casu concurrentibus, scilicet: (1) Si bona fide sectae primitus nomen dederit antequam sibi innotuisset societatem fuisse damnatam. (2) Si absit scandalum vel opportuna removeatur declaratione, id a se fieri, ne ius ad emolumenta vel beneficium temporis in aere alieno solvendo amittat; a quavis interim sectae communione et a quocunque interventu, etiam materiali, ut praemittitur abstinendo. (3) Si grave damnum sibi aut familiae ex renuntiatione obveniat. (4) Ut non adsit vel homini illi vel familiae eius periculum ullum perversionis ex parte sectarum, spectato praecipue casu vel infirmitatis vel mortis, neve similiter adsit periculum funeris peragendi a ritibus catholicis alieni.'

"Quae cum SSmo. D. et P. Leoni XIII relata fuerint, in totum approbata et confirmata fuerunt. Verum cum de re gravissima atque periculorum et difficultatum plene agatur, quae plurimas non modo dioeceses, sed et provincias ecclesiasticas respicit, idem SSmus Dminus iussit, ut uniformis regulae servandae causa, impletis omnibus quae hoc decreto statuuntur, casibus particularibus Eminentia Tua et in Apostolica Delegatione successores providere possint.

"Quae cuncta et singula pro munere meo significaverim, universa Tibi fausta ac laeta a D. O. P. adprecor.

Eminentiae Tuae

addictissimus, obsequentissimus famul.

L. M. Card. Parocchi.

Romae ex S. O., die 18. Januarii, 1896.

Delegato Apostolico ad Catholicos in Foederatis Americae Septentrionalis Statibus."

The foregoing rescript makes it obligatory for Catholics who have joined a forbidden society, to leave the ranks thereof forthwith, if they wish to be absolved in the holy tribunal of penance. Only in cases where great

material hardship would have to be endured, such as the loss of insurance for which premiums have been paid, may one be allowed to leave one's name on the roll and continue to pay the assessments. However, the matter cannot be adjusted by the confessor, not even by the bishop; but each and every case must be submitted to the Apostolic Delegation, or, according to a later declaration, to the Metropolitan of the Province. For the aforesaid concession, four conditions must be verified: (a) The Catholic member must have joined the lodge in good faith, being altogether unaware that he was doing wrong; (b) there must be no scandal involved; the member must keep aloof from all intercourse with the other members of the society, attend no meetings or social festivities, and confine his dealings strictly to business; (c) the material damage which a person would otherwise have to suffer must be considerable; (d) all danger of perversion must be removed, particularly at the time of sickness or death; no funeral rites can be permitted except those which have been approved by the Catholic Church.

The rescript refers only to the Odd Fellows, the Knights of Pythias, and the Sons of Temperance. However, we believe (*salvo meliori*) that the privilege holds good also for other similar organizations. At least a test may be made by appealing to the Apostolic Delegation.

8. In conclusion we wish to add this. We have touched in the foregoing lines upon a delicate matter. We should not have done so, if the subject were not so momentous. To our mind this question of secret or forbidden societies is the burning question of the day. More than once we received letters from priests, former

students of our seminary, asking advice in particular cases. The statements made by them enabled us to see how much doubt and obscurity prevails in this question. The young clergy whom we propose to guide would have reason to complain if we did not instruct them in a matter of such great importance. Let us not be deceived. The evil one, true to his insidious character, has managed to sow cockle among the wheat. The consciences of many Catholics, both priests and laymen, have been lulled and they have been misled by that great heresy of the age, Liberalism. The Catholic camp is infested with traitors. There is yet time to cleanse it, if the clergy will do their duty. Let us banish all false phraseology, let us be frank and open-minded, that we may perceive the danger threatening us. How often do Catholics who were unfortunate enough to join the lodge, assert: "There is no harm in it; we never heard anything said against the Catholic faith." What a delusion! Leo XIII meets this objection in his Encyclical when he says: "If those who are admitted as members are not commanded to abjure the Catholic doctrines by any form of words, this omission, so far from being adverse to the designs of the Freemasons, is more useful for their purposes. First, in this way they easily deceive the simple-minded and the heedless, and can induce a far greater number to become members. Again, as all who offer themselves, whatever may be their form of religion, are received, they thereby teach the great error of the age—namely, that regard for religion should be held as an indifferent matter, and that all religions are alike. This manner of reasoning is calculated to bring about the ruin of all forms of religion, and especially of the Catholic religion, which, as it is the only one that is true, can-

not, without great injustice, be regarded as merely equal to the others." [11]

It is also commonly affirmed that Masonry in this country has nothing to do with that of Europe, that the spirit of hostility which the secret organizations display abroad is foreign to American Masonry. This is a false notion, which Arthur Preuss has thoroughly refuted in his *Study in American Freemasonry,* based entirely on Masonic sources.[12] It would be strange indeed if so ambitious an association, essentially the same everywhere in organization and ritual, should have no international relations. At the international Masonic Congress of Antwerp, in 1894, a delegate used the words: "Our Masonry believes in the necessity of exercising its influence on national opinion, and by this opinion on the conduct of our government, such influence increases through political action to the profit of the programme of universal Masonry." Article 2 of the Constitution of the Grand Orient of France proclaims: "It is our duty to extend to all humanity the links of brotherhood which bind the Freemasons over the whole surface of the globe." Our free institutions, so far, have prevented secret societies from attacking the Church as a body. We need not be astonished at this. The Church in the United States enjoys no public recognition on the part of the State. Hence there is no ground on which Masonry could make an onslaught on the Catholic body, except indirectly by attacking our schools, as has been the case lately in several States. Meantime, this sect proves detrimental to the individual members of the Church. It lures them away from the Sacraments, makes them participate in a blasphemous worship with a self-constituted ritual, instils naturalistic

11 Encycl. *"Humanum genus."*
12 Herder, St. Louis, Mo., 4th ed., 1920.

ideas into their minds, by which their faith is first weakened and subsequently destroyed. In this silent but persistent warfare the lodges are as active and as successful in America as in Europe.

To Protestants, we beg to note, Masonry is apt to do less harm, because their religious belief is quite flimsy and at a low ebb. They do not lose much for the reason that they do not bring along a great heritage from the denomination to which they belong. They simply, in joining Masonry, take one more step on the downward course begun long ago. This explains why, among the sects outside the Catholic Church, Freemasonry has no opposition worth mentioning. Not so with Catholics. By favoring the lodges they give up their birthright for a mess of pottage. Like the chosen people of old, they "dig unto themselves cisterns that can hold no water." A Catholic must ever bear in mind the warning of the Gospel: "You cannot serve God and Mammon." He cannot conscientiously profess loyalty to both the Catholic Church and an association which is opposed to her established tenets. The temporal and social benefits he may expect to derive from affiliating with the lodges do not counterbalance the enormous spiritual loss which his soul will inevitably suffer in the end.

We have confined our remarks to Masonic societies. There are, however, also other forbidden societies, for instance, labor unions with professedly revolutionary tendencies, clubs organized in legal or illegal form for the distribution of immoral literature, leagues aiming at free thought in religious matters (such as the German Turners), associations for the promotion of "birth control," etc. These societies must be judged according to the general principles of moral theology and the rules of ecclesiastical or civil law.

K—GENERAL CONFESSIONS

1. A general confession is a repetition of former confessions and of sins of which the penitent has already accused himself once before in the confessional. Such a general confession may cover either the whole of a man's previous life or a certain period only, *e. g.*, one or more years. Substantially it does not differ from an ordinary confession, but by its accessories it may be of great benefit to the penitent. This is the reason why most of us desire to make a general confession now and then. However, a certain discrimination ought to be exercised, because making a general confession is harmful to some. The rules are:

(*a*) A general confession is necessary for all who have made sacrilegious or invalid confessions, either because they wilfully concealed mortal sins, or because they had no true contrition and resolution, or, finally, because the confessor lacked jurisdiction. The only way to rectify invalid past confessions is to confess once more all the sins confessed before, with all their accessories, such as number and circumstances.

(*b*) A general confession is highly advisable for those who have well founded doubts as to the validity of their past confessions, for instance, because at the time when these confessions were made they were subject to bad habits, which they did not care to break, or lived in dangerous occasions of sin which they were not willing to avoid. This gives sufficient reason to doubt the genuineness of their contrition. Penitents of this kind, who have now totally changed, should not be prevented from making a general confession if they desire to do so. To those who do not think of it the confessor may give a prudent hint.

(*c*) A general confession is useful to all at certain epochs of life, or under certain circumstances, *e. g.*, before first Communion, before entering the marital state, the priesthood, or the religious life, at a mission or retreat, before a long journey, in danger of death, in old age. If a person has made one good general confession covering his whole life after he reached the age of puberty, it is not advisable to make another one of his whole life; simply go back to the period of the first.

(*d*) Scrupulous persons should not make a general confession. Indeed, they ought to be positively forbidden to do so, because it will but increase their scrupulosity. Neither should persons who have sinned by committing various crimes of impurity, and who have just got rid of these sins, be at once admitted to a general confession. The recollection of their evil deeds may give rise to new temptations; let them wait until the old sores are healed.

2. Whenever a penitent desires to make a general confession, inquire into the reason. If there is no absolute necessity, and the penitent desires to make a general confession merely for the sake of quieting his conscience, then point out to him the day and hour when you will be ready for him, and give him some instruction as to the manner of preparing himself. If he is obliged to make a general confession because his past confessions have been invalid, and if he is well prepared, set to work at once, unless it should take too long, for instance, when the confession covers the whole life.

3. With regard to the particular mode of procedure, it will be best to let the penitent go ahead in his own way, but make him first tell the sins committed since his last confession. Never hurry him, but listen patiently, so that he may have a chance to unburden his conscience completely. If you do not know the circumstances of the

penitent, it may be well to ask a few previous questions, such as, "How old are you?" "What is your state of life?" "What is your present occupation?" "In what different conditions and circumstances have you been formerly?" If the penitent's past confessions have been good, advise him that he need not be over-anxious as to details. Sometimes a sin or circumstance is confessed which was previously forgotten. Instruct the penitent beforehand to call your special attention to this. After the confession is over, ask such questions as you deem necessary and give appropriate admonitions. If the penitent is ashamed and reluctant, exhort and encourage him. Make him tell first those sins that are the hardest to confess, in particular, sins of impurity. In case sacrilegious confessions have been made, inquire whether other Sacraments, Holy Communion, Confirmation, Extreme Unction, Matrimony, were received in the state of mortal sin. In the end ask the penitent if he has still something to say.

4. Take pains to arouse the penitent to a true sense of contrition. Show him the mercy of God, who allowed him to live in spite of his many sins. Remind him of the grace he has of making a general confession, which the lost souls in hell might justly envy him. Encourage him to begin an entirely new life. Finally, assign to him a suitable penance, and point out the time when he ought to come to confession again. After you have absolved and dismissed him, thank God for the favor bestowed upon you by making you the instrument of cleansing a soul from many sinful stains.

Special literature on the Sacrament of Penance:

St. Alphonsus, *Praxis Confessarii.*
Berardi, *De Recidivis et Occasionariis.*

Hilarius a Sexten, *Theologia Pastoralis de Sacramentis.*
Reuter, *Neoconfessarius* (German, *Der Beichtvater*).
Segneri, *Confessarius Instructus* (German, *Unterweisungen für Beichtväter*).
Salvatori, *Instruction for New Confessors.*
Wittmann, *Der Beichtvater für das jugendliche Alter.*
Gaume, *Handbuch für Beichtväter.*
Tappehorn, *Anleitung zur Verwaltung des Buss-Sakramentes.*
Jaegers, *Instruction for First Confession.*
Guerra, *The Confessor after the Heart of Jesus.*
Schieler-Heuser, *Theory and Practice of Confession.*

CHAPTER V

EXTREME UNCTION

Article I

PASTORAL VISITS TO THE SICK AND DYING

1. Great as is the merit which a priest gains through the work of love performed on a poor sinner in the confessional, it becomes even greater when applied to a soul which is about to leave this world and approaching that moment on which all depends, the moment of death. It is true, this work will sometimes be hard and trying, but a priest will find consolation in the thought that he thus takes the place of an angel of God, entrusted with the sublime office of accompanying a soul redeemed by the blood of Jesus Christ to the throne of the Almighty in Heaven. And that soul, if saved through his ministry, will not be ungrateful, but pray for her spiritual father with the fervor and efficacy of a saint. "Never do we walk more closely in the footprints of the Prince of Pastors," says Cardinal Gibbons, "never do we more nearly resemble Him, never are we more in touch with Him, than when we bear the message of condolence to the house of mourning." Always keep this in mind when, in the discharge of the sacred ministry, duty bids you hasten to the bedside of the sick and dying. Do not murmur because it is dark and you are disturbed in your sleep, or because the journey is long and arduous, or

because the weather is bad, or because you lose much precious time which you had intended to spend in occupations more according to your liking. As soon as the news reaches you that a person living within your district is ill and wishes to see you, go at once. Show no anger and impatience; nor feel inwardly indignant; on the contrary, make the sacrifice with perfect resignation; thus, and thus alone, will your work bear fruit and will you reap merit for your own soul.

We grant that some people are unreasonable in their demands, that they send for a priest without real necessity, or at a very inconvenient hour, when they might just as well wait for the morrow. When you know this to be the case and are pressed by other urgent occupations, such as the hearing of confessions, the instruction of children, etc., there is no harm in postponing your visit to the sick. However, do not dismiss the messenger rudely, but kindy tell him that you will come later. As a rule, you cannot well decline a sick-call altogether, though you may have reason to presume that the disease is not dangerous.

If, on arriving at the place, you discover that there was no need of your visit, it may be hard to keep your temper. Yet do not scold the people, least of all the patient, because it is apt to have a bad effect on him. Bear the inconvenience silently and patiently and believe that God gave you a chance to make reparation for your own sins. Besides, it happens not unfrequently that a priest is called to a sick person who appears to be in no imminent danger of death, and yet who falls into agony almost immediately after the priest's departure. This is likely to occur especially with old people and such as suffer from heart disease. Hence, as a rule, do not refuse to go whenever you are called, lest you run the

risk of letting somebody die without spiritual aid.

2. The visit paid by a priest to a sick member of his flock is not merely a friendly call, but he enters the house of sorrow as the ambassador of Christ, as the minister of the Church, empowered to console, to help, and to relieve the poor sufferer by supernatural means. You should try to perform this task with prudence and charity. If you desire to have a practical guide in this regard, follow the instructions set forth in the Roman Ritual under the heading, *"De Visitatione et Cura Infirmorum."* We take the liberty to insert a few remarks suggested by this instruction.

"Parochus imprimis meminisse debet," says the text, *"non postremas esse muneris sui partes, aegrotantium curam habere. Quare cum primum noverit, quempiam ex fidelibus suae curae commissis aegrotare, non exspectabit, ut ad eum vocetur, sed ultro ad eum accedat: idque non semel tantum, sed saepius, quatenus opus fuerit; horteturque parochianos suos, ut ipsum admoneant, cum aliquem in parochia sua aegrotare contigerit, praecipue si morbus gravior fuerit."* [1]

These words plainly indicate that every priest charged with the care of souls is in duty bound to visit the sick members of his flock. He must go, not only when he is called, or when death is near at hand, but he should make these visits of his own accord as soon as he hears that any one is ill.

"The medical adviser," says Cardinal Gibbons, "is prompt at the call of duty at all hours of the night. Surely the physician of the soul should not be outdone in this respect by the physician of the body." With pious Catholics there is no difficulty; these, whenever they become sick, do not fail to notify their pastor; but

[1] *Rit. Rom.*, tit. V, c. 4, n. 1.

nominal Catholics, or their friends, often wait until the last moment, when all hope is gone, and the infirm person is in real agony, perhaps speechless and unconscious. Therefore, the priest should make the first step and pay a friendly visit to the lost sheep, now in the jaws of death, gain his confidence and prepare the ground for the administration of the last Sacraments. In cities where the parishes are not large, and conveyances of all kinds are available, this is not a difficult matter. In country missions it is harder; still, something must be done there, too, and even the extra expense to which you may be put cannot be admitted as sufficient excuse for not visiting the sick.

Your duty does not cease after the Sacraments have been administered and the last rites performed. The patient may live for several days, weeks, or even months. If so, you ought to renew your visits as often as circumstances permit or the spiritual condition of the dying party demands. You may hear his confession again, once more give him Holy Communion, and by pious exhortations prepare his soul still better for the last struggle.

3. *"Aegrotos visitans, ea, qua Sacerdotes Domini decet, honestate et gravitate se habeat, ut non aegris solum, sed sibi et domesticis verbo et exemplo prosit ad salutem."* [2] In visiting the sick, a priest must ever bear in mind that he comes as a messenger of Heaven. To talk of nothing but profane matters, to joke and laugh, to prolong the visit, so as to cause annoyance, especially at night, is quite improper. There is no objection to cheering up the patient, but let it be done so as to avoid vulgarity.

"Eorum vero praecipue curam geret, qui humanis auxiliis destituti, benigni ac providi Pastoris caritatem et op-

2 *Ibid.*, n. 4.

eram requirunt." [3] The poor and needy should be supported also temporally. Our Lord Jesus Christ gives us an example from which we may learn how to combine both the corporal and the spiritual works of mercy. The man sick with palsy was first cured in his soul by the words: "Thy sins are forgiven thee"; next relieved of his bodily ailment by the sentence: "Arise, take up thy bed and walk." It would be well for every priest to follow the example of the Divine Master and alleviate also the physical sufferings of patients according to his means. The little pecuniary sacrifices made for this purpose will always bring their reward. The sick, as a rule, are grateful for the attention shown to their wants and ailments. Even small gifts, such as fruit and other delicacies, which you may bring, are received with a grateful heart. If you win their affections in this way, your spiritual ministry will be rendered more effective. Have the rich and wealthy members of your parish take an interest in the sick and induce them to help such as have nobody to take care of them.

Whenever the sickness is acute and dangerous, the patient should be advised to consult a doctor. People often abhor and decline the services of a physician. Formerly, when the medical art was not so well developed, there may have been a reason for this. But at present good and experienced physicians can be found almost everywhere. The pastor should induce his sick parishioners to send for one whenever their condition is precarious. It is not right for a priest to act as medical adviser himself. *"Medicinam et chirurgiam [clerici] nec lucri gratia nec caritatis specie exerceant. Qua in re tam clero universo quam personis quibuscumque votis religiosis obstrictis caute servanda praecipimus ea, quae constitutioni-*

[3] *Ibid.*, n. 5.

bus Apostolicis statuta a Benedicto XIV . . . tradun-tur." [4] 'Do not alter the prescriptions of the physician; only if a physician should use means which are sinful and criminal, such as craniotomy, abortion, unwarrantable hypnosis, etc., would it become the duty of a pastor to intervene.

Spiritual Care of the Sick

4. "*Imprimis autem spiritualem aegrotantium curam suscipiat, omnemque diligentiam in eo ponat, ut in viam salutis eos dirigat, atque a diabolicis insidiis salutarium adiumentorum praesidio defendat, ac tueatur.*" [5] Unless there be immediate danger admitting of no delay, it will be best not to mention confession at once, but to speak to the sick person first in a general way on the duty of patience in sickness. Admonish him to accept all his pains and sufferings with perfect resignation; to offer them to God in expiation for his sins; not to murmur against the decrees of Divine Providence, nor to complain about want of consideration on the part of his attendants. The time of sickness is a time of grace, but only for those who bear their ailments patiently and peacefully in a spirit of faith and love. It may be difficult to bring this idea home to the sick person's mind, especially if he was careless in his duties towards God and the Church when in good health. The proper way to proceed is first to gain the confidence of the patient, so that he will consider you as a true friend, who means well and is prompted by feelings of charity and sympathy to pay him a visit. Hence, inquire about the nature of his disease, the particular ailment he suffers from, etc. Then, almost imperceptibly, infuse

4 *Conc. Pl. Balt. III*, n. 82. 5 *Rit Rom.*, tit. V, c. 4, n. 6.

into his heart supernatural thoughts. Little anecdotes about what you saw and experienced yourself, or examples chosen from the lives of the saints, will be to the purpose and help to arouse the right sentiments. But all these things must be done in a friendly manner, in a conversational tone, and rather sparingly, so as not to annoy the sick person.

5. *"Deinde qua par est prudentia et caritate, hominem ad sacram confessionem inducat, et confitentem audiat, etiamsi velit totius vitae peccata confiteri."* [6] The main thing, which a pastor of souls, in dealing with the sick members of his parish, must attend to, is, of course, the reception of the Sacraments, especially confession. The sooner he attends to this, the better it will be for the patient. In the first stage of sickness all can be done with calmness and full deliberation; whilst, if you wait until the disease has progressed and reached a more advanced stage, there is danger that you will have to perform your ministrations hurriedly. The body will be too weak, the mind too excited, to awaken the right dispositions. With people who have called for the priest there is no trouble; they will be ready to confess at once. Those to whom he comes of his own accord, may with difficulty be induced to confess. If the disease is of a kind that may prove fatal, or take a sudden turn for the worse, no time should be lost. Even good and pious people sometimes dread to confess, though they are quite ill, because they are under the impression that there is no danger and they will soon be well again. In such a case you must not shrink from telling the truth.

6. In this connection we wish to make a remark about *sick priests*. It is a sad fact that many priests die suddenly or at least without receiving the last Sacraments.

[6] *Ibid.*, n. 8.

In not a few cases, we believe, this could be prevented if they were admonished in time by a brother priest. Whenever you hear that a confrère in your neighborhood is ill, visit him. If you notice some danger of which the poor man is not aware, tell him plainly what is to be done; attend to him yourself, or else get another priest in whom he has confidence, to do so. Ask him also about his temporal affairs; if he has not yet settled them, urge him to do so without delay.

7. In hearing the confession of an infirm person, do not be too anxious to find out all the details, species, number, etc., of sins, if the penitent is suffering and scarcely able to recollect. A slight defect of this kind may be remedied afterwards in case he should recover. But always ask the penitent whether he feels perfectly secure and at ease about his past life and former confessions. Inquire whether he has injured anyone in property or good name, for which reparation must be made, whether he entertains hatred or ill-will against his neighbor, and, whether he is willing to pardon all offenders. Should the penitent of his own accord desire to make a general confession, do not prevent him from doing so, even though there be no necessity for it, because it helps greatly to tranquillize the conscience. Last, but not least, arouse him to an act of perfect contrition, because contrition is the principal requisite for obtaining forgiveness from God. Without it, everything else will avail nothing. Therefore, place before the patient's mind various notives why he should feel sorry for his past delinquencies; soften his heart by calling his attention to the love our Saviour bears for us in His passion and suffering; raise his soul to hope and confidence, if he be inclined to despair.

"Quod si aeger aliquis hortationibus ac monitis sacerdotum, vel amicorum et domesticorum consiliis adduci non potest, ut velit peccata sua confiteri, tunc non omnino desperanda res est, sed quamdiu ille vivit, repetendae sunt frequenter variae et efficaces sacerdotum et aliorum piorum hominum exhortationes. . . . Adhibendae sunt etiam tum privatae tum publicae ad Deum preces, ad divinam gratiam impetrandam pro salute miseri decumbentis." [7]

8. Those who cannot be induced to confess their sins and to prepare themselves for death, often try a priest's patience, prudence and perseverance to the utmost. Inquire into the cause of this obstinacy and try to remove it; with its removal, the dread which the poor sinner has for confession will vanish. Some dislike to confess because they have neglected the Sacraments for a long time; others because they are members of forbidden societies, or live in an invalid marriage relationship. Some may have to make restitution of ill-gotten goods, which they deem hard or impossible, or live on bad terms with their neighbors and are unwilling to forgive the wrongs they have suffered. With many, indifference in matters of faith, or infidelity caused by loose morals, stand in the way of conversion. By questioning either the sick man himself or his friends and relatives, the true and hidden cause why the reception of the Sacraments is obstinately refused may be brought to light. The main thing for you to do is to pray, and to request others to pray, since final conversion, after all, is the work of divine grace. The Holy Sacrifice of the Mass or a special memento made during the same, the recitation of the Rosary, a novena, may bring about the desired effect. At any rate, do not give up hope even if the case seems desperate. It is the old struggle between

[7] *Ibid.*, n. 11.

Christ and Belial. The price held out, namely, a soul that will praise God forever in Heaven, is well worth the labor and sacrifice which a priest undergoes.

9. *"Videbit denique sacerdos, quibus potissimum tentationibus, aut pravis opinionibus aeger sit subiectus eique, prout opus fuerit, apta remedia prudenter adhibebit."* [8] The confession of the sick person will reveal to you the weakness of his soul, and it then becomes your duty to teach him the means by which he should arm himself against particular temptations, the prayers which he should say, the examples of our Lord and His saints which he should follow. Instruct the penitent well on perfect contrition, its nature and effects, admonish him to make frequent acts of it, especially when he feels his last moment approaching. If he has not been enrolled in the Confraternity of the Brown Scapular of Mount Carmel, enroll him at once, provided you have the faculty. Let him know the special privileges connected with the Scapular and the conditions for gaining the indulgences attached to it. Leave instructions with those who wait on the sick person, as to what spiritual aid they should lend him, what prayers they should say when the patient begins to sink and death is near. Even if he be senseless, the friends at his bedside should not omit to whisper into his ears short invocations, supplications for mercy, the holy names of Jesus, Mary, and Joseph, acts of faith, hope, love, contrition, etc. *"Vasculum item adsit aquae benedictae, qua frequenter aspergatur."*

10. *"Si morbus gravior, vel cum periculo fuerit, aegroto suadeat, ut dum integra mente est, rem suam omnem recte constituat et testamentum faciat; si quid habeat alienum, restituat, et ad remedium animae suae pro facul-*

[8] *Ibid.*, n. 8.

tatibus, quod in Domino ei placuerit, disponat; sed haec suggerendo, omnis avaritiae nota caveatur." [9] It is the duty of every man, when he is about to die, to settle his temporal affairs, if he has any to settle. All ill-gotten goods must be restored, vows and promises fulfilled, and debts paid as far as possible. It is advisable to ask the penitent in confession whether he is under any obligations, and, if so, to lend him all the assistance needed in fulfilling them. The rich and well-to-do, who have not performed many works of charity during their lives, should be exhorted to make some provision to this effect in their last will; but a priest, in suggesting this, must be careful to avoid every sign of selfishness and avarice.

Article II

THE LAST RITES—PREPARATION FOR DEATH

A—ADMINISTERING THE VIATICUM

1. A Catholic who is stricken with a disease which is likely to terminate in death, is bound not only to confess his sins, but to receive two other Sacraments especially adapted to his needs, because they give special grace for the last agony and that formidable moment which decides the eternal fate of a man. These two Sacraments are: Holy Communion, now called Viaticum, and Extreme Unction. The administration of them is a parochial function in the strict sense; that is, no one except the parish priest is entitled to administer these two Sacraments to the faithful under his charge. Others, in particular religious, may do so only if they have permission (a *licentia praesumpta* suffices) from the *parochus*

[9] *Ibid.*, n. 16.

proprius, or if the latter is unable or unwilling to attend to the sick person.

2. We are obliged by a divine precept to receive Holy Communion when in danger of death, as a protection against the assaults of the enemy in our last struggle. Even if a person should have communicated out of devotion a few days previously, being then in no danger of death, he ought to partake of the Holy Food again when that danger sets in. This was at least the more probable opinion. The new Code approves it in the following canon (864):

"§ 1. *In periculo mortis, quavis ex causa procedat, fideles sacrae communionis recipiendae praecepto tenentur.*

"§ 2. *Etiamsi eadem die sacra communione fuerint refecti, valde tamen suadendum, ut in vitae discrimen adducti denuo communicent.*

"§ 3. *Perdurante mortis periculo, sanctum Viaticum, secundum prudens confessarii consilium, pluries, distinctis diebus, administrari et licet et decet.*"

Pastors of souls are strictly commanded to see to it that no one under their spiritual charge dies without this efficacious means of grace.

"*Viaticum sacratissimi Corporis Domini nostri Jesu Christi summo studio ac diligentia aegrotantibus opportuno tempore procurandum est, ne forte contingat illos tanto bono, Parochi incuria, privatos decedere.*" [1]

The name Viaticum signifies food for the journey by which we pass from this mortal life into eternity.

"*Pro Viatico autem ministrabit, cum probabile est, quod eam amplius sumere non poterit.*" [2]

1 *Rit. Rom.*, tit. IV, c. 4, n. 1. 2 *Ibid.*, n. 3.

3. The rubrics for administering Holy Communion *per modum Viatici* differ somewhat from those to be observed under ordinary circumstances. First of all, the sick person need not be fasting.[3] Again, the priest is directed not to use the formula *"Corpus Domini Nostri Jesu Christi,"* etc., but the other one: *"Accipe frater (soror) Viaticum,"* etc. If the sick person, after having received the Viaticum, lingers for some time and wishes to partake of Holy Communion again, it must not be withheld.[4]

By virtue of a universal privilege, granted by His Holiness Pius X, Catholics who have been sick for a whole month, though not dangerously, without hope of a speedy recovery, are allowed to receive Holy Communion even after taking something in the form of drink (*per modum potus*), if it would be too hard for them to remain fasting. The words *"per modum potus"* (according to an interpretation given by the Roman Congregation, Sept. 7, 1906) are to be understood as meaning that one may take soup, coffee and other liquid food, with which some solid substance has been mixed, such as grated bread, as long as the mixture does not lose the character of a *liquid* food. The privilege was limited to Communion once or twice a month for people living in private houses, and once or twice a week for those living in institutions where the Blessed Sacrament is constantly kept. The new Code makes no discrimination. It says (can. 858, § 2):

Infirmi tamen qui iam a mense decumbunt sine certa spe ut

3 *"Potest quidem Viaticum brevi morituris dari non ieiunis."* *Ibid.*, n. 4.

4 *"Quodsi aeger sumpto Viatico, dies aliquot vixerit vel periculum mortis evaserit, et communicare voluerit, eius pio desiderio Parochus non deerit."* *Rit. Rom.*, tit. IV, c. 4, n. 3.

cito convalescant, de prudenti confessarii consilio sanctissimam Eucharistiam sumere possunt semel aut bis in hebdomada, etsi aliquam medicinam vel aliquid per modum potus antea sumpserint.

Taking the Blessed Sacrament to the Sick

5. The Blessed Sacrament should be brought to the private houses of the dying with that external pomp and splendor which is due to the Lord of Heaven and earth hidden under the species of bread. Circumstances, however, often render it impossible to do so, especially where Catholics are in the minority and a public procession with the Sacred Host is apt to provoke ridicule and insult. Therefore, the clergy in the United States used to have a special faculty: *"Deferendi SSmum Sacramentum occulte ad infirmos sine lumine, illudque sine eodem retinendi pro iisdem infirmis, in loco tamen decenti, si ab haereticis et infidelibus sit periculum sacrilegii."* This special faculty is no longer required, for the new Code gives a general permission:

Ad infirmos publice sacra communio deferatur, nisi iusta et rationabilis causa aliud suadeat. (can. 847).

Inasmuch as a just cause exists almost everywhere in this country, on account of the danger of profanation, the priest may go to the house of the sick person in his ordinary dress, but he should take along the vestments which the rubrics require him to wear during the sacred function, such as cassock, surplice, and stole. The stole[5] he is directed to wear under his coat, the

5 The stole ought to be white, no matter what color the office of the day requires. However, as you will need a purple stole for hearing confession and for administering the Sacrament of Extreme Unction, it is advisable to have a stole which is white on one side and purple on the other.

other vestments, together with the necessary articles, he may carry in a valise or traveling bag. The *"occulta delatio SSimi"* is to be limited to public streets and places. Hence, before you start on your journey, when taking the Sacred Host out of the tabernacle, have two candles lighted on the altar, put on the cassock, surplice and stole; then go to the altar devoutly, open the tabernacle, get out the ciborium and place one small host in the pyx, or, if you have to visit several sick persons, as many as will be required. Then replace the ciborium and lock the tabernacle. This being done, arrange the pyx containing the Host for the journey, *i. e.,* place it in a small corporal and leather *bursa* lined with silk. This *bursa,* fastened by strong cords around the neck, carry on your breast under your coat or vest. Hereupon leave the altar as usual, return to the sacristy, and put on your civil dress. If the journey be long, it is advisable to get somebody to accompany you, in order that, if an accident should happen to you, no profanation of the Blessed Sacrament may follow. As long as you carry the Lord of eternal Majesty on your person, avoid everything which savors of irreverence. Do not smoke on the way or indulge in idle talk; rather engage in silent prayer.[6]

6. Having arrived at his destination the priest, on entering the house, says: *"Pax huic domui,"* takes the pyx from his breast and puts it on a table which has been becomingly prepared. Then, genuflecting with both knees for a moment, he adores the Blessed Sacrament. Those present, if they be Catholics, should join in this act of adoration.

6 *"Eucharistia reverenter deferenda est, servato quatenus fieri potest silentio. Graviter enim peccat qui tantum Sacramentum deferens colloquia inania miscet."* (Kenrick, *Theol. Mor.,* Vol. II, p. 134, n. 26).

"Praemoneat [parochus] ut aegri cubiculum mundetur et in eo paretur mensa linteo mundo cooperta in quo SS. Sacramentum decenter deponatur. Parentur luminaria ac duo vascula, alterum cum vino, alterum cum aqua. Praeterea linteum mundum ante pectus communicandi ponatur, atque alia ad ornatum loci, pro cuiusque facultate." [7]

There should be a table covered with a clean napkin, and on the table a crucifix between two wax candles, a vessel with holy water, a cup with clean water or wine for the ablution, a clean linen cloth, towel or handkerchief to serve as a communion cloth. When Extreme Unction is to be administered, there ought to be at hand a plate with cotton balls, some bread, and a basin with water and a towel, so that you may be able to wash your hands which have touched the holy oil. Teach the children, especially the girls, how to prepare everything in the sick room when the priest comes to perform the last rites. Praise those that had everything ready, and inform others of it; then it will soon become the general custom in the parish.

7. Having paid your homage of adoration to the Blessed Sacrament, rise and put on the vestments prescribed for the sacred function, *i. e.*, cassock, surplice, and stole,[8] and proceed in the order prescribed by the Ritual. First, sprinkle the sick person and the room with Holy Water, reciting the antiphon, *"Asperges me,"* etc. *"His dictis, accedat ad infirmum, ut cognoscat, num sit bene dispositus*

7 *Rit. Rom.*, tit. IV, c. 4, n. 8 sq.

8 We have been told that some priests, while on a sick call, take no vestment with them except the stole, which they put over the ordinary civil dress, thus administering all the Sacraments *"cum sola stola."* We consider this an abuse which, apart from cases of absolute necessity, cannot be tolerated. The cassock and surplice should be made of light material, so as to be of little weight and no inconvenience in traveling.

ad accipiendum sacrum Viaticum, et utrum velit aliqua peccata confiteri; et illum audiat atque absolvat quamvis prius deberet esse rite confessus, nisi necessitas aliter urgeat." [9] This rubric supposes that the priest has heard the confession of the patient on a previous visit. If so, simply ask him whether he would like to confess once more. This is indeed the proper way. But in America, priests are often called to attend sick people who live at quite a distance from the church, and are expected to administer all the rites at once. Therefore, after the introductory ceremonies just mentioned, tell those present to leave the room. Then, being alone with the sick man, hear his confession. When the confession has come to an end, call in the people and bid them kneel down to pray and assist devoutly at the rites which follow.

8. The first rite is the administration of the Viaticum. The Roman Ritual notes: "*Id tamen diligenter curandum est, ne iis tribuatur* [*Viaticum*] *a quibus ob phrenesim sive ob assiduam tussim aliumve similem morbum aliqua indecentia cum iniuria tanti Sacramenti timeri potest.*" [10] Hence, first inquire whether the sick person is subject to violent coughing, vomiting, etc. If so, do not give him holy Communion at once. To those who are unconscious, but who may be justly presumed to be in the state of grace, holy Communion may and should be given if they can swallow the Sacred Species and there is no danger of irreverence.[11] Let us suppose, therefore, that there is no obstacle in the way; then the mode of procedure is this: The priest goes to the table where the Blessed Sacrament is, and, having genuflected, uncovers the pyx. Meanwhile the communion cloth should be adjusted under the chin of the sick person. Then follows

9 *Rit. Rom.*, tit. IV, c. 4, n. 13.
10 *Rit. Rom., ibid.*
11 Lehmkuhl, *Theol. Moral.*, Vol. II, n. 146.

the *Confiteor,* which in the absence of a server is to be recited by the priest himself. After the *Confiteor* you rise and say *"Misereatur,"* etc., and *"Indulgentiam,"* etc., but in the singular form *"Misereatur tui"—"Indulgentiam, et remissionem peccatorum tuorum."* Then kneel down again, take the Sacred Host from the pyx and, standing erect, show it to the sick person, saying: *"Ecce Agnus Dei,"* etc., and three times *"Domine non sum dignus,"* etc., which latter ought to be repeated at least once in the vernacular by the sick man. *"Et infirmus simul cum sacerdote dicat eadem verba, saltem semel, submissa voce. Tum sacerdos dans infirmo Eucharistiam dicat: Accipe frater (vel soror) Viaticum corporis Domini nostri Iesu Christi, qui te custodiat ab hoste maligno, et perducat in vitam aeternam. Amen."* [12] After the Viaticum has been administered, purify the pyx and your fingers in a cup or glass containing about one spoonful of water or wine; then wipe your fingers with the purificator, which you have brought with you, and let the sick person take the ablution, if he is able to do so conveniently; otherwise have it poured into the fire. The ceremony is concluded by several versicles and prayers found in the Ritual [13] and by benediction according to the manner that is observed when holy Communion is administered *extra Missam;* but if by chance a Host should have been left in the pyx, benediction is given with the latter.

B—ADMINISTERING EXTREME UNCTION

1. Extreme Unction is a Sacrament instituted by Christ for the benefit of those who are suffering from a sickness which is liable to end with death. *"Anima Christiani hominis periclitatur tum maxime, cum in summo vitae*

12 *Rit. Rom.,* tit. IV, c. 4, n. 16. 13 *Ibid.,* n. 21.

discrimine versatur. Ut enim Apostoli verbis utamur, 'descendit diabolus' ad eam, 'habens iram magnam, sciens quod modicum tempus habet.' Infirmitas quoque ac dolores corporis intellectum obscurant ac fere obruunt, viresque voluntatis minuunt et labefactant. Cui periculo sapientissimus atque amantissimus Salvator noster sacro Extremae Unctionis ritu misericorditer prospexit, quo per olei ab Episcopo benedicti unctionem orationemque, seu formam praescriptam, baptizatis graviter aegrotantibus confertur presbyterorum ministerio gratia, cuius ope 'delicta, si quae sint adhuc expianda, et peccati reliquiae absterguntur,' augentur vires ad insidias daemonis propulsandas, morbique incommoda fortiter toleranda; sanitas quoque corporis, ubi saluti animae expedierit, restituitur." [1]

2. The *materia proxima* of this Sacrament is the anointment with holy oil. The oil must have been blessed previously as *"oleum infirmorum"* by the bishop. The form of the Sacrament consists in the prayer accompanying each anointment, *viz.: "Per istam sanctam unctionem et suam piissimam misericordiam indulgeat tibi Dominus quidquid per visum, auditum, etc., deliquisti. Amen."* Any Catholic who has been baptized and has attained to the use of reason, so as to be able to commit sin, may and should receive this Sacrament when dangerously ill. Infants who have not yet reached the age of discretion are excluded from it. If you doubt their discretion, you may anoint them conditionally (*"si sis capax"*). It is not necessary to wait for the last agony; on the contrary, it is highly advisable to administer this Sacrament in the first stages of a serious sickness, for only then have we reason to hope that its full effects will be realized.

1 *Conc. Pl. Balt. II,* n. 303 sq.

What are these effects? The Apostle St. James [2] tells us: *"Infirmatur quis in vobis? Inducat presbyteros ecclesiae et orent super eum, ungentes eum oleo in nomine Domini; et oratio fidei salvabit infirmum, et alleviabit eum Dominus; et si in peccatis sit remittentur ei."* These words plainly indicate the effect of Extreme Unction. This Sacrament is designed to give us strength that we may bear with patience and resignation the pains and hardships of the disease which has befallen us. Again, by means of this Sacrament, we are to be prepared for the last struggle, of which sickness is a prelude. Our sins will be forgiven, in as far as they have not yet been forgiven through sacramental absolution; evil habits and temptations that might endanger our salvation, will lose their force, and, finally, the bodily illness itself will be either cured or at least relieved. It is evident that all these effects, particularly the last, cannot be obtained if the reception of the Sacrament is postponed until the final combat between life and death has set in, because then the patient is hardly able to dispose himself for a worthy and fruitful reception. People sometimes dread to be anointed because they believe this to be a sure sign of death, cutting off all hope of recovery. They ought to be disabused of this error and instructed to take a correct view of the matter.

3. Extreme Unction can be received only once during the same sickness. However, if a person, having been anointed, suffers a relapse, it is not wrong to anoint him again. Cases of this kind occur especially when persons suffer from heart disease, typhoid fever, or with consumption. Do not be scrupulous in this regard, even if you should have to anoint a patient several times within

[2] Jas. V, 14 sq.

a few months. The term "dangerous sickness" must not be taken in a too limited sense. It is not necessary to consult a physician; if you deem it probable that the person who has sent for you is quite ill, weak or prostrate, you need not hesitate to give him Extreme Unction. Under the head of dangerous sickness also come old age, confinement, especially if the woman is going through the crisis for the first time, and any serious surgical operation. But in the last two cases you ought to wait until there are symptoms of real danger, namely: a disordered bodily constitution in consequence of the confinement or operation. As a rule, a person ought to be anointed only after he has confessed his sins, has been duly absolved, and received the Viaticum, because Extreme Unction is a Sacrament of the living, which requires the recipient to be in the state of grace. However, if you find the sick person unconscious and speechless, you must proceed at once. First give him conditional absolution and then anoint him. If he should afterwards become conscious he should go to confession; if he cannot, Extreme Unction will wash away the stain of mortal sin in case of death, provided he had internal contrition, or, at least attrition.

"Quoad iudicium de dispositione subiecti ferendum, id notari debet, etsi quantum fieri possit dispositio necessaria et status gratiae certissime procurandus est, nihilominus quando plus haberi nequeat, sufficere ut non constet de indispositione, quia in extremo periculo omnia tenenda sunt. Neque adiici debet conditio 'si dispositus es;' extrema unctio absolute conferri debet si homo capax est unctionis sacramenti valide recipiendi, sub conditione tunc tantum quando dubium est num valide recipere possit. Quare excludi non debent ab extrema unctione sensibus destituti, qui parum christiane vixerunt, neque qui in ipso actu peccati, signo poenitentiae non manifestato, sensibus destituuntur, quibus quamquam Eucharistia danda non est, tamen cum conditionata absolutione extrema unctio omnino concedenda est. Nam

si forte internum actum attritionis miser peccator habuit, longe tutius immo certo eius salus procurabitur per unctionem, per absolutionem valde dubie." [3]

How to Administer Extreme Unction

4. The practical mode of proceeding in the administration of the Sacrament of Extreme Unction may be summed up thus: The priest, being vested in cassock, surplice, and purple stole, first presents the crucifix to the patient, who is requested to kiss it, thereby declaring his faith and hope in Christ crucified. Next, the priest sprinkles the patient, the room, and all who are present with holy water. After this, so the Ritual directs, he ought to give a short instruction [4] on the nature and efficacy of the Sacrament, exhorting the infirm person to renew his confidence in his Lord and Redeemer. Then follow three orations. They are arranged beautifully so as to invoke the aid of the Most High against the powers of darkness. God is asked to send down his angels (*"adsint angeli pacis"*), that they may hover about the house and bedside of the sick man struggling with death, and ward off the attacks of the infernal spirits who are attempting to snatch a human soul approaching the end of its earthly career. These orations should not be omitted except in case of urgent necessity. Say them slowly and distinctly with devotion and expression. The crosses at the words *"Benedic nostrae conversationi,"* etc., should be made by the priest in front of him, without being directed to any special object. The *"Confiteor,"* which comes next, is to be said either by a server, if there is one, or by the sick person, or you may say it

3 Lehmkuhl, *Theol. Moral.*, Vol. II, n. 577.
4 *Exc. Rit. Rom., Append.*

yourself. Before you commence with the anointing, you should urge those in attendance to recite some prayers, if possible, in a loud voice and alternately. The litanies, the Rosary, etc., will be most appropriate.

"Antequam parochus incipiat ungere infirmum, moneat adstantes, ut pro illo orent, et ubi commodum fuerit pro loco et tempore et adstantium numero, vel qualitate, recitent septem Psalmos Poenitentiales cum Litaniis, vel alias preces, dum ipse Unctionis Sacramentum administrat." [5]

"There is no sacrament," says the Catechism of the Council of Trent, "the administration of which is accompanied with more prayers; and for good reasons, because it is then that the faithful most particularly require the assistance of pious prayers, and therefore all who may be present, but the pastor in particular, should pour out their fervent aspirations to God in behalf of the sick person, most earnestly recommending his life and salvation to the divine mercy." [6]

5. While the people are engaged in prayer, the priest proceeds to perform the unctions. He dips his thumb into the vessel of oil, pressing not the nail, but the fleshy part on the cotton, by which the oil is absorbed, and makes with it the sign of the cross on the several parts of the body, pronouncing at the same time the words of the form, as the rubrics direct.

The single unctions must be performed on the different senses and organs. *Ad oculos*—the eyes should be closed. The oil is applied to the eye-lids (*super palpebras*), and the words of the form are so distributed that you will have made the cross on the right eye-lid when you pronounce the word *unctionem,* and on the left eye-lid before you have completed the remaining words. *Ad aures*—the ears are to be anointed on the lobes or lower extremities, first on the right, then on the left

[5] *Rit. Rom.*, tit. V, c. 2, n. 7. [6] *Cat. Rom.*,

ear. *Ad nares*—two unctions are required, one for each nostril. *Ad os*—here there is but one unction, as both lips are anointed together, the mouth being firmly closed. If the sick man has difficulty in breathing, it is enough to apply the unction to the upper or lower lip alone. *Ad manus*—anoint the inside part of the hand, the palm (*exceptis sacerdotibus*), first of the right, then of the left hand. *Ad pedes*—the proper way seems to be to anoint the upper part of the feet, not the sole. In America, the unction *ad lumbos* is by legal custom not performed at all.

Having completed the unctions, the priest puts the vessel with the holy oil on the table, rubs his thumb and fingers which have touched the oil with a few crumbs of bread, washes his hands, dries them with a towel, and proceeds with the *"Kyrie eleison,"* etc. In the following prayers, three in number, God's mercy is invoked particularly for bodily relief. When they have been said, put the vessel of oil into its casing or cover and have the crumbs of bread, the cotton, and the water in which you have washed your hands, thrown into the fire. If the patient is almost breathing his last and there is danger that you may not finish the whole ceremony, you may shorten it, not only by omitting the orations, but also by condensing the formula.

In answer to the request for a single short formula for the administration of the Sacrament of Extreme Unction in case of imminent death, the Holy Inquisition, with the approval of the Holy Father, decreed that "In case of true necessity this form is sufficient: *"Per istam sanctam unctionem indulgeat tibi Dominus quidquid deliquisti, Amen."* (S. Cong. Inquis., 25th April, 1906.) Pope Benedict XIV teaches that the actual words of the form of this Sacrament were not instituted by Our Lord, and hence have varied in different parts of the Church. Theologians have taught that what is of absolute necessity is a single anointing on one sense, or the breast, or, better, the forehead, and the words: "By this holy anointing may the Lord forgive thee whatever sins

thou hast committed by the senses of sight, hearing, taste, smell, touch." This decree shows that the mention of the senses either in general or in particular may be left out when death is so close as to leave no time for the full and ordinary form. If death does not follow immediately, all the ordinary prayers should be said, and the anointing of each sense, with its own form, repeated.

The decree here mentioned has found its way into the new Code, which says (can. 947):

§ 1. *Unctiones verbis, ordine et modo in libris ritualibus praescripto, accurate peragantur; in casu autem necessitatis sufficit unica unctio in uno sensu seu rectius in fronte cum praescripta forma brevior, salva obligatione singulas unctiones supplendi, cessante periculo.*

§ 2. *Unctio renum semper omittatur.*

§ 3. *Unctio pedum ex qualibet rationabili causa omitti potest.*

§ 4. *Extra casum gravis necessitatis, unctiones ipsa ministri manu nulloque adhibito instrumento fiant.*

As you may expect a sick-call almost any time, by day or night, have the necessary requisites, a light cassock, surplice, stole, ritual, etc., ready in a box or small valise in the sacristy. We would advise you to take along also a crucifix, wax candles, and a bottle with holy water, unless you are sure that you will find these things at the house to which you go. Before and after the Viaticum, likewise before and after Extreme Unction, it is proper to say a short prayer in the vernacular. Therefore take a book with you for this purpose; we recommend the *Vade mecum ad infirmos*.[7]

C—THE APOSTOLIC BENEDICTION OR PAPAL INDULGENCE

1. When the terrible moment of death draws nigh, and with it the judgment that awaits us, the Church, as a loving mother, opens to us all the treasures of grace which

7 Published by the B. Herder Book Co., St. Louis, Mo.

are at her disposal. Our soul is not only cleansed from sin by the last Sacraments, but an Apostolic Benediction is bestowed upon us, and through it a plenary indulgence, which destroys the remains of sin, *i. e.*, remits the temporal punishments.

The imparting of the papal Benediction with the indulgence attached thereto is not longer a privilege given to a few, but a general right enjoyed by all priests who happen to attend the sick and dying. This appears from the following canon of the Code:

Parocho aliive sacerdoti qui infirmis assistat, facultas est eis concedendi benedictionem apostolicam cum indulgentia plenaria in articulo mortis, secundum formam a probatis liturgicis libris traditam, quam benedictionem impertiri ne omittat. (can. 468, § 2.)

2. This indulgence is actually gained *"in articulo mortis,"* that is to say, in the very last moment of life, but the benediction may be given long before, whenever there is real danger of death, or whenever Extreme Unction is lawfully administered. Usually it is given after a person has been anointed, and but once in the same sickness. The conditions absolutely required are the following: The priest vested in surplice and stole (*violacci coloris*) must read the formula in the Ritual known as *"formula Benedictina"* because introduced by Pope Benedict XIV. Before you commence reading, instruct the sick person on the nature of this indulgence. Then arouse in him a true sorrow for his sins and inspire him with sentiments of fervent love of God and perfect resignation to His holy Will, so that he is ready to accept death from His hands in punishment for his sins. *"Hoc enim praecipue opus in huiusmodi articulo constitutis imponi-*

mus, quo se ad indulgentiae plenariae fructum consequendum praeparent atque disponant." [1] To gain the indulgence it is essential that the sick person invoke the name of Jesus, either orally, if he can, or at least mentally.[2] The *Confiteor* must not be omitted, even though it may have been recited shortly before, during the administration of Extreme Unction. When there is no time to be lost, you may shorten the formula by commencing with the words: *"Dominus noster Jesus Christus,"* etc.

3. If, after the last rites have been performed, the sick person falls into the death agony, the priest should not leave the house, but stay until the dying man has breathed his last. Likewise, if you are called once more by the friends and relatives to the bedside of the sick person to whom you gave the Sacraments before, but who is now about to expire, go without delay, and assist as best you can the poor sufferer who is wrestling with death. The minister of God should not stand idly by while the devil is laying his wicked snares and torturing the dying man with all sorts of temptations. Therefore read the prayers which are found in the *"Commendatio Animae"* of the Ritual, sprinkle the sick person with Holy Water, absolve him again, especially if he is conscious and desires absolution; recite with a loud voice the acts of faith, hope, charity, and contrition, and devoutly invoke the name of Jesus when he closes his eyes and draws his last breath. After the soul has departed, recite the prayer *"Subvenite Sancti Dei,"* etc.[3]

1 Benedict XIV, Bull *"Pia Mater."*

2 Lehmkuhl, *Theol. Mor.*, Vol. II, n. 564.

3 *Rit. Rom.*, tit. V, c. 8, *"In Exspiratione."*

Article III

CHRISTIAN BURIAL

1. The Catholic Church does not bid adieu forever to her dying children after she has led them to the threshold of eternity. The wonderful bond of charity remains unbroken and extends beyond this visible world. Not even the body is forgotten. That body, now a stiff, lifeless corpse, shared in the great struggle of the soul; it was sanctified and made the temple of the Holy Ghost through the various Sacraments which the dead man received during lifetime. And this body, we firmly hope, will be restored to life and partake of that glory with which the soul is endued in Heaven. Shall it, therefore, be thrown away like a dry branch, which has fallen from a tree, or like the carcass of a beast? By no means. "*Corpus [defuncti] de more honeste compositum, loco decenti cum lumine collocetur: ac parva crux supra pectus inter manus defuncti ponatur, aut ubi crux desit, manus in modum crucis componantur, interdumque aspergatur aqua benedicta, et interim, donec efferatur, qui adsunt, sive sacerdotes, sive alii, orabunt pro defuncto.*" [1] And the Code says:

Nisi gravis causa obstet, cadavera fidelium, antequam tumulentur, transferenda sunt e loco in quo reperiuntur, in ecclesiam, ubi funus, idest totus ordo exsequiarum quae in probatis liturgicis libris describuntur, persolvatur. (can. 1215.)

2. Catholics must not allow themselves to be misled by the spirit of the age into burying their dead after the fashion of worldlings, sceptics, or infidels. These latter often display great pomp at funerals. Not only do they

1 *Rit. Rom.*, tit. V, c. 8, n. 4.

overload the coffin with flowers and wreaths, but they hire a large number of elegant motors for the funeral train and erect costly monuments on graves. Warn your people against such abuses. The Church wishes us to look upon death as something sad and momentous, as a just punishment for sin. Flowers, therefore, are out of place on the coffin of a deceased adult, or at least, should be made use of but sparingly. It is different with infants who have died in baptismal innocence.[2]

Make the people understand that if they wish to honor their dead, they should do so not by external show, but by prayer, as the funeral rite of the Catholic Church suggests. According to this rite, the corpse should be carried first to the house of God and a Requiem Mass be said *"praesente cadavere."* Then the body is to be blessed and carried to the graveyard, accompanied by the clergy and by friends and relatives, praying or singing mournful hymns. Before burial, the last farewell blessing is given, according to the Ritual.

3. Is it proper to have a *funeral sermon?* The Ritual does not seem to encourage the practice; still there is no universal law forbidding it. However, if you choose to preach, beware of simply eulogizing the dead and of using phrases that are untrue or ridiculous.

Cardinal Gibbons says on this point:

"In the presence of the Angel of Death the human heart is profoundly moved by the solemn voice of religion, the scoffer is awed to silence, and sectarian prejudice is softened and subdued. Some well chosen remarks on the brevity and uncertainty of human life, on the never-ending duration of eternity, on

2 *"Cum infans vel puer baptizatus defunctus fuerit ante usum rationis, induitur iuxta aetatem et imponitur ei corona de floribus seu de herbis aromaticis et odoriferis in signum integritatis carnis et virginitatis."* (*Ibid.*, tit. VI, c. 6 sq.)

the vanity of all things earthly, on the immortality of the soul, and on man's moral accountability to his Maker, will then appeal to the conscience more forcibly than at other times. It is also a suitable occasion for alluding to the intermediate state in the life to come and to the Catholic practice of praying for the dead. This consoling doctrine is at once suggestive of the soul's survival beyond the tomb and of the hallowed communion of prayer subsisting between the living and the deceased." [3]

Place of Burial

4. A Catholic ought to be buried, if possible, in a *Catholic cemetery;* that is, in ground that has been solemnly blessed and in which none but Catholics are buried. The bishop has the same jurisdiction over the cemeteries of his diocese as over its churches. Though civil governments may, for sanitary reasons, legislate as to cemeteries in relation to their distance from cities and towns and to the depth of graves, they have no more right to interfere with the religious character of our cemeteries, or with the burial of our dead, than they have to interfere with the religious character of our churches or our divine service. As it is of obligation for the bishop and the clergy to see to it that churches, the assembly places of worship for the living, are dedicated and set aside exclusively for the service of God, so also, when practicable, they ought to see to it that the resting places of the dead are blessed and reserved for this sole purpose. In cities it is often advisable for different parishes to combine and have one cemetery. The cemetery in this case will usually be situated a few miles out of town. In country missions throughout the United States Catholics will find no trouble in having the cemetery close by the church.

3 Gibbons, *The Ambassador of Christ.*

This, indeed, is its proper place in accordance with Christian tradition. Both the living and the dead belong to the same spiritual household. Therefore, let them ever remain closely united. Let the living, when they come to church, pray for their deceased brethren, and let the dead have a share in the graces awarded to the living. Next to the church, nothing should be so dear to the members of a Catholic congregation as the cemetery. If possible, it ought to be consecrated,[4] but if this was not done, or cannot be done, each grave should be blessed separately at the time of interment by means of the small formula contained in the Ritual. As the cemetery is a holy place, it should be kept in good condition. It should be enclosed by a high fence of durable material, so that no small animals, such as pigs, dogs, etc., can get into it. It must be looked after from time to time, and if it or its gates are broken or otherwise injured, they must be repaired without delay, just as the doors and windows of a church. The ground ought to be kept clear of rubbish, sticks, sweepings, weeds, piles of wood or stone, and all other unsightly objects. The paths should be clean and neat, the headstones erect and the mounds tidily sodded. Vegetables and fruit trees are out of place in a cemetery, but shrubs and shade trees, such as evergreens, maples and pines, may be planted. Grass and weeds which grow on the ground should be cut down and burnt on the spot or carried away. Do not allow cows, sheep, or other animals to enter the cemetery and graze there as in a common pasture. Let the hearse, horse-drawn or

4 A written or printed document stating the particulars of the consecration,—date, by whom, etc.,—should be drawn up and carefully preserved in the archives of the parish.

motor, be left outside the gate; let the coffin be placed on a bier and carried by human hands to the place of interment. Local usage will determine the arrangement of the graves. In many places it is customary to sell lots to private parties. This sale, however, ought to be for use only; the deed should not convey the ownership of the lot, but simply grant a license to bury there to the exclusion of others.

May Catholics buy lots in public or Protestant grave yards and bury their dead there, though there is a Catholic cemetery attached to their parish? As a rule, we must say that this is forbidden, yet, in consideration of certain difficulties which may exist in one place or another, the Fathers of the III. Plenary Council made an allowance, which however, is no privilege or dispensation, but merely a toleration, to avoid greater evil:

"Quum agitur de sepultura eorum, qui fuerunt ad fidem conversi et quorum superstites acatholici fundum domesticum in aliquo coemeterio habent; vel etiam de istis catholicis qui pariter ante legem latam [1853] *proprium fundum habuerunt, vel certe sine ulla fraude post legem acquisierunt, declaramus, in istis casibus licere ritus ecclesiasticos adhiberi, sive domi sive in ecclesia, quotiescumque id ab episcopo, ob graves rationes, interdictum non fuerit."* [5]

5. The *funeral ceremony,* which includes the public suffrages or liturgical prayers, the celebration of a Requiem Mass, and interment in consecrated ground, is both a right and a privilege. As a right, it should not be withheld, unless it is evident that a person is not entitled to it; as a privilege, it should not be performed for those who are unworthy of it. The following persons, ac-

[5] *Conc. Pl. Balt. III,* n. 318.

cording to the Code, should be excluded from Christian burial:

(*a*) Infidels, heretics, schismatics, and apostates.

(*b*) Those who were under public excommunication or interdict at the moment of death. This includes members of secret and forbidden societies, unless they previously resigned their membership.

(*c*) Infants who died without Baptism.

(*d*) Those who have committed wilful suicide, unless there be reason to presume that the act was done in a fit of insanity.

(*e*) Duelists, unless they have repented before death.

(*f*) Those who ordered their remains to be cremated.

(*g*) All public sinners, *i. e.*, persons who openly and maliciously refused to receive the Sacraments in their last moments, who took part in notorious crimes, such as murder, robbery, etc., lived in public concubinage or in an invalid marriage relationship, or allowed their children to be educated in heresy.

(*h*) Those who are known to have neglected the annual Paschal Communion. In the United States, Christian burial can hardly be refused on this account alone, because people are frequently excused for just reasons. Therefore, unless such parties had ceased to attend church altogether and did not send for the priest before death, do not refuse them Christian burial. Whenever there is a solid doubt as to whether you should perform the funeral service or not, consult the bishop. If you have no time or chance to obtain his decision, be as lenient as you possibly can. On the other hand, if it is evident that the deceased person is not entitled to the obsequies of the Catholic Church, be firm and stand by the sentence of

Pope Leo the Great: *"Nos, quibus viventibus non communicavimus, mortuis communicare non possumus."* [6]

6 These are the pertinent canons of the Code, (1239 and 1240):

§ 1. *Ad sepulturam ecclesiasticam non sunt admittendi qui sine baptismo decesserint.*

§ 2. *Catechumeni qui nulla sua culpa sine baptismo moriantur, baptizatis accensendi sunt.*

§ 3. *Omnes baptizati sepultura ecclesiastica donandi sunt, nisi eadem a iure expresse priventur.* (can. 1239).

§ 1. *Ecclesiastica sepultura privantur, nisi ante mortem aliqua dederint poenitentiae signa:*

1.° *Notorii apostatae a christiana fide, aut sectae haereticae vel schismaticae aut sectae massonicae aliisve eiusdem generis societatibus notorie addicti;*

2.° *Excommunicati vel interdicti post sententiam condemnatoriam vel declaratoriam;*

3.° *Qui se ipsi occiderint deliberato consilio;*

4.° *Mortui in duello aut ex vulnere inde relato;*

5.° *Qui mandaverint suum corpus cremationi tradi;*

6.° *Alii peccatores publici et manifesti.*

§ 2. *Occurrente praedictis in casibus aliquo dubio, consulatur, si tempus sinat, Ordinarius; permanente dubio, cadaver sepulturae ecclesiasticae tradatur, ita tamen ut removeatur scandalum.* (can. 1240).

CHAPTER VI

HOLY ORDERS

1. The Catholic priesthood is not, as infidels and heretics would fain believe, a purely human institution, the result of evolution, the product of crafty and daring impostors. Its origin is divine. It has been established by the Son of God Himself. "The priesthood and the Incarnation of Christ," to quote Bishop Ullathorne, "constitute one sole and indivisible mystery. Not by His eternal generation from the Father is the Son of God a High Priest, but by His temporal generation in Mary, for His Priesthood is in His human nature, although united with the divine personality." The powers bestowed upon Himself our Blessed Redeemer conferred upon the Apostles. "Do this in commemoration of Me," He said at the Last Supper, thus giving them power over His real body, that they might offer it as a sacrifice. "Receive ye the Holy Ghost," He said; "whose sins you shall forgive, they are forgiven," thereby imparting to them power over His mystical body. In these two powers the priesthood was complete. All other faculties, to baptize, to preach, etc., are the natural outgrowth of these two powers. They were not to become extinct with the death of the Apostles. As the apostolate of the Church was to continue, so also were the Apostolic powers. The medium through which this was and still is effected is the Sacrament of Holy Orders.

"Sacrificium et sacerdotium ita Dei ordinatione coniuncta sunt, ut utrumque in omni lege extiterit. Quum igitur in Novo Testamento SS. Eucharistiae sacrificium visibile ex Domini institutione Catholica Ecclesia acceperit; fateri etiam oportet, in ea novum esse visibile et externum sacerdotium, in quod vetus translatum est. Hoc autem ab eodem Domino Salvatore nostro institutum esse, atque Apostolis eorumque successoribus in sacerdotio, potestatem traditam consecrandi, offerendi, et ministrandi corpus et sanguinem eius, necnon et peccata dimittendi et retinendi, sacrae litterae ostendunt et Catholicae Ecclesiae traditio semper docuit." [1]

2. In speaking of the powers of the priesthood, we have to distinguish between the *potestas ordinis* and the *potestas iurisdictionis*. As man consists of body and soul, the body being the external agent, the soul the internal life-giving principle, so the Church of Christ is both a visible society in an external form and an invisible spiritual being. As a visible society, she is vested with jurisdiction over her members; as an invisible being, she exercises a life-giving ministry. Jurisdiction rests with the hierarchy,—the Pope, as the head of the Church, and the bishops in their respective dioceses. This jurisdiction the bishop does not obtain through episcopal consecration; it is conveyed to him by the authority of the Holy See in the Apostolic brief appointing him and setting him as a ruler over a portion of Christ's vineyard. "No temporal sovereign or State can give this jurisdiction. It is not earthly, but of heavenly creation. It is emphatically a power from God. The channel of its derivation is through the apostolate. Once clothed with it and invested with his mission, the bishop is the ruler of the churches, the custodian of God's law, the enforcer of ecclesiastical canons, the father of his clergy, the pastor of his people, the chief preacher of the Word

[1] *Conc. Trid.*, Sess. XXIII, c. 1.

of God to the flock, and the guide of souls. All other ministries are exercised in dependence of him."[2] A priest by his ordination has no jurisdiction, but as he is called upon to coöperate with the bishop, the latter is supposed to communicate to him part of that power which he has obtained by Apostolic appointment. We say, part of that power because jurisdiction is twofold, *in foro interno* and *in foro externo*. The former, which is exercised mainly in the tribunal of Penance, a priest receives when he is authorized to hear confessions. In the latter he participates, to a certain extent, after the bishop has assigned him to a regular position as pastor or *rector ecclesiae*.

This jurisdiction is not perpetual, but may be limited or withdrawn for good reasons. Not so with the *potestas ordinis*. It is received through the Sacrament of Holy Orders and, being attached to the indelible character which this Sacrament imprints, cannot be destroyed or taken away; only the use of it may be suspended. Any ministerial act exercised in spite of a suspension, will become sinful, without, however, losing its effect or forfeiting its validity, except the absolution given by a *vitandus*.

"Potestas sacramentalis secundum suam essentiam remanet in homine qui per consecrationem eam est adeptus, quamdiu vivit, sive in schisma sive in haeresim labatur. Tamen haeretici et schismatici usum istius potestatis amittunt, ita scilicet quod non liceat eis uti potestate sua, si tamen usi fuerint eorum potestas effectum habet in sacramentalibus. Potestas vero iurisdictionis non immobiliter adhaeret, unde in schismaticis et haereticis non manet, unde non possunt nec absolvere nec excommunicare nec indulgentias facere aut alias huiusmodi."[3]

2 Ullathorne, *Eccles. Discourses*, p. 103.

3 St. Thomas, *S. Theol.*, 2a 2ae, qu. 39, art. 3.

Sacerdotal Vocations

3. Who may be raised to the dignity of the priesthood? St. Paul says: "Neither does any man take the honor to himself, but he that is called by God, as Aaron was." The priesthood of the Catholic Church is not hereditary, nor attached to any one tribe or family, as was the case in ancient times among the Israelites. It does not follow, however, that every man may embrace the ecclesiastical state and assume that royal dignity with which the minister of God is vested. A special call, a divine vocation is required.[4] Whoever aspires to Holy Orders, should examine himself carefully, to see whether it be God's will that he shall serve Him in His sanctuary. "He who of himself, without inquiring whether he has a vocation or not, thrusts himself into the priesthood," writes Bishop Abelly, "will no doubt expose himself to the greatest danger of losing his soul, for he commits against the Holy Ghost that sin for which the Gospel says there is hardly or very rarely any pardon."

What are the marks that point to a sacerdotal vocation? First, a strong desire or inclination. This inclination or desire to serve God in His ministry need not be very distinct or outspoken in the beginning when one enters a seminary or ecclesiastical college. It suffices that one gives hope of persevering in the ministry afterwards. We may say with St. Alphonsus, that there are further required: purity of intention, knowledge and talent, and positive goodness of character. Purity of intention means that the candidate must not be impelled by ambition, personal interest, or worldly motives; his only aim should

[4] *In seminarium ab Ordinario ne admittantur, nisi filii legitimi quorum indoles et voluntas spem afferant eos cum fructu ecclesiasticis ministeriis perpetuo inservituros.* (can. 1363)

be the glory of God and the salvation of souls. Knowledge and talent have reference to the amount of intellectual knowledge which enables a priest to act as a teacher of divine truth, for *"labia sacerdotis custodient scientiam et legem requirent ex ore eius,"* says the prophet.[5] Positive goodness of character signifies that he who intends to ascend the altar must not only be free from sin, but must have begun to walk in the path of perfection and have acquired habits of virtue.

The soil on which vocations to the ecclesiastical state grow is the Christian home, and, in connection with it, the parochial school. Only those youths who, from the very dawn of life, are surrounded by an atmosphere of faith and virtue, who constantly see before them the example of a pious mother and a faithful father, may be expected to aspire to that state in which they will be able to further the interests of religion to the utmost longings of their heart. Formerly ecclesiastical vocations in the United States were comparatively rare, too rare at least to fill all vacancies. The Fathers of the Second Plenary Council still complained of this fact in their Pastoral Letter. Thanks be to God, a change for the better has taken place during these later years. In many dioceses there is no longer a want of candidates. The number of seminaries and preparatory schools has increased. Priests engaged in the sacred ministry ought to consider it their duty to foster vocations among their flocks. Let them select and train boys or young men who wish to embrace the ecclesiastical state. Let them not shrink from making personal and pecuniary sacrifices to enable them to study. The parents of these boys are often too poor to defray the expenses of their education. Therefore you will do a work of charity if you

[5] Mal. II, 7.

will prepare them by teaching them the rudiments of the various branches of science usually followed in colleges, particularly Latin. Again, help a student by paying for his tuition, clothing, books, etc.[6] If the boy has no home in which to spend his vacation, let him stay at your house or provide a place for him with some good family in your parish. Have a watchful eye upon his conduct, instruct and warn him if necessary. If you notice that he begins to change his mind, do not use undue pressure, but let him have his own free choice. Father Granada justly says that vocation is the main wheel of our entire life. As in a clock, if the main wheel be broken, the entire clock is injured, so if a person errs in his vocation, his whole life will be full of errors. Why increase the number of those unfortunate priests who have no vocation? America has furnished too many of such moral wrecks. Do not give a student a good testimonial at the end of vacation unless you are sure that he deserves it. Listen to what St. Alphonsus says: "God will demand a terrible account of the parish priest who gives to persons aspiring to the priesthood a testimony of their having frequented the Sacraments and led exemplary lives, though they neglected the Sacraments and gave scandal rather than a good example. Such priests by issuing false attestations render themselves guilty of all the sins that shall afterwards be committed by the bad priests who were ordained in consequence of these testimonials." [7]

6 In the Provincial Seminary of St. Francis, in the Archdiocese of Milwaukee, a society has been established for this purpose under the title "League for the Support of Indigent Students," which comprises only priests, particularly alumni of the Salesianum. It is highly desirable that all who love to call this institution their Alma Mater, in grateful remembrance of the education they have received there, should join this society.

4. *"Quos praedestinavit, hos et iustificavit; quos autem iustificavit, illos et glorificavit."* [8] To vocation succeeds justification; to justification, the attainment of eternal glory. The grace received in the Sacrament of Holy Orders must not be allowed to lie dormant, or, what is still worse, to become extinct. Like a fountain-head it should give forth a continual stream of spiritual life.

In his *Introduction to a Devout Life* St. Francis de Sales declares:

"Charity alone puts us into the perfect life. The three great means for acquiring charity are obedience, chastity and poverty. Obedience consecrates our heart, chastity our body, and poverty is our means to the love and service of God. These are the three branches of the spiritual cross, but all three rest on the fourth, which is humility. When these three virtues are vowed they put a man in a state of perfection. But to put us in perfection itself it is necessary that we practice them. For between the state of perfection and perfection itself there is a great difference. And so we are all bound to practice these three virtues, although not all after the same manner."

Many a newly ordained priest, animated by that holy zeal which he felt during his seminary life, may continue for a while in the accustomed spiritual exercises so dear to him; but will it be so ever afterwards? Listen to what Cardinal Manning says:

"To a priest who enters for the first time upon the sacerdotal life, the first danger is the loss of the supports on which he has so long been resting in the seminary. As in the launching of a ship, when the stays are knocked out it goes down into the water, thenceforth to depend upon its own stability, so the priest goes out from the seminary into the field of his work and has hence-

7 *Dignity and Duty of the Priest,* P. I, c. 10.

8 Rom. VIII, 30.

forth to depend, under God, on his own steadfastness of will. The order, method, and division of time and of work; the sound of the bell from early morning through the day till the last toll at night; the example and mutual influence and friendship of companions in the same sacred life; and still more the mature counsel and wise charity of superiors—all these things sustain the watchfulness and perseverance of ecclesiastical students until the day when, invested with the priesthood, they go out from the old familiar walls and the door is closed behind them. They are in the wide world, secular as the Apostles were—that is, in the world for the world's sake, not with it, but at war with it; of all men the least secular, unless they become worldly and the salt lose its savor. Then they deserve the title in all its extent, and are seculars indeed. A priest coming out of a seminary needs fellowship and he often seeks it in society. He does not yet know the character of those about him or the reputation of the homes to which he is invited. Sometimes the best of people are least circumspect and most kindly importunate in their invitations. How shall a young and inexperienced mind hold out against these facilities and allurements to relaxation, unpunctuality, self-indulgence, and dissipation? The whole of a priest's life may be determined by his first outset." [9]

Would to God that every priest whose original zeal has cooled off, would bear in mind the words addressed by the Holy Ghost to the Bishop of Ephesus: "I have something against thee, because thou hast left thy first charity; be mindful therefore from whence thou art fallen and do penance and do the first works; or else I will come to thee and will move thy candlestick out of its place, except thou do penance." [10] Yes, we must return to our first love. "It is much to be regretted that the instructions and prayers that we hear at our ordination are not more deeply meditated on in after-life, for there we have the true sense of the Church upon the perfection demanded of ecclesiastics. The initiation into

9 *The Eternal Priesthood*, ch. VII. 10 Apoc. II, 4 sq.

the clerical life so closely resembles the initiation into the religious life that their language is almost identical. It emphatically inculcates the abandonment of the secular life for a life devoted to God. Before investing with the clerical habit, the bishop prays for blessings on them who in God's name are going to have the sacred habit of religion put upon them, and whilst investing them he says: 'The Lord clothe thee with the new man, who is created in justice and holiness of truth.' " [11]

5. One remark we cannot suppress in concluding this chapter. It refers to the *duty of gratitude*. "Gratitude," to borrow the words of Cardinal Gibbons, "is a characteristic trait of ingenuous souls. The absence of this virtue is a mark of an ignoble nature. Now, to whom, after his parents, is the youth more indebted than to the devoted teacher who has guided his steps through the paths of science and virtue? By no amount of pecuniary compensation can he adequately requite his teacher for the pleasures of the intellect, the imagination, and the memory which he will enjoy in after years. Material food satiates once it is consumed; the intellectual banquet is a perennial joy to the soul. After students have drunk deep at the fountain of knowledge, and their minds have been matured by age and intercourse with men, their admiration for their teachers' learning may become somewhat tempered, but their gratitude for their teachers' self-sacrifice, forbearance, and kind indulgence grows with their growth and ripens with their years." [12] And not only towards their teachers ought clergymen to cherish a feeling of gratitude, but towards all who, either by prayer and advice, or by pecuniary and personal sacrifices, have lent a helping hand to them. An occasional

11 Ullathorne, *Eccles. Discourses.* 12 *The Ambassador of Christ.*

visit, a letter, a little present or souvenir will be welcomed as a token of a grateful mind. Always assist your benefactors, if they be in need, and above all pray for them and make a special memento for them whilst you offer the Holy Sacrifice of the Mass.

CHAPTER VII

MATRIMONY

Article I

NATURE AND IMPORTANCE OF MATRIMONY

1. Pope Leo XIII, in his Encyclical Letter *"Arcanum Divinae Sapientiae,"* of Feb. 10, 1880, declares: "Since Matrimony has God for its author, and was from the beginning a certain foreshadowing of the Incarnation of the Son of God, it has been invested from the very start with a sacred and religious character which cannot be regarded as accidental, but rather as something belonging to it and not received from man, but imprinted by nature." These words of the learned Pontiff embody, as it were, in a nutshell the Catholic doctrine of Matrimony. Do you wish to have a proof for this doctrine? Open the very first page of Holy Scripture. After God had created the first woman, he brought her to Adam and united them both in the marriage bond with these words: "Increase and multiply and fill the earth." Adam understood the sentence correctly, for he answered: "This now is bone of my bone and flesh of my flesh; she shall be called woman because she was taken out of man." And God then added: "Wherefore a man shall leave father and mother and shall cleave to his wife, and they shall be two in one flesh." [1] Who will deny, if he has

1 Gen. II, 23 sq.

any belief in Holy Writ, that the matrimonial state, resting on divine institution, is of the greatest importance? By means of it the propagation of the human race is secured, upon it depends the growth and welfare of nations, it helps to support the Church by increasing her members, it procures happiness and contentment, temporal and eternal salvation to the individual. "The family is the unit of society, and marriage is the foundation of the family. On the family, and therefore on marriage, all existing human societies are based, and to derive the fundamental laws of marriage from the enactments of existing societies is to become involved in a vicious circle." [2]

2. Marriage always possessed a *sacred and religious character.* Not only the Israelites, the chosen people of God, held it holy, but also the pagan nations of ancient times and the barbarous heathen tribes of to-day.

But, we may ask, was Matrimony a sacrament from the beginning? We must answer, no. According to its original institution it was a holy union, ordained by God for the propagation of the human race, but no sanctifying grace was attached to it. Nay, indeed, the corruption of all flesh, which was the consequence of the first sin, subsequently played such havoc with the sexual appetite as to lead to the grossest errors and most degrading practices. The source had become polluted, and with it the race that sprang from it. Marriage almost entirely lost its original character. The religious ceremonies with which it was invested alone helped to preserve a dim idea of its holy nature; in reality there was, as a rule, little or no holiness in it. This state of affairs prevailed until the arrival of Our Blessed Re-

2 Watkins, *Holy Matrimony.*

deemer. He who had come down from heaven to rescue mankind from the abyss of misery into which it had fallen, did not only bring back matrimony to its original condition, but that he might create to Himself a generation holy and undefiled, He raised the conjugal contract to the dignity of a Sacrament. This is evident from the words of St. Paul. In his epistle to the Ephesians the Apostle, to put marriage in the true light of Christian faith, makes use of a beautiful comparison taken from the union of Christ with his Church. "Husbands," he says, "love your wives, as Christ also loved the Church and delivered Himself up for it, that he might sanctify it." [3] And again: "Let women be subject to their husbands as to the Lord, because the husband is the head of the wife, as Christ is the head of the Church." [4] Having thus shown the exalted dignity inherent in marriage, the Apostle continues: "For this cause shall a man leave his father and mother and shall cleave to his wife, and they shall be two in one flesh. This is a great Sacrament, but I speak in Christ and in the Church." [5] How are we to interpret these words? Baptism is the door by which one enters the Church. Never, therefore, can a baptized man and woman form a marital contract without receiving a Sacrament. Should anybody doubt this, we refer him to the thirteenth proposition of the famous Syllabus. This proposition, which was condemned by the late Pope Pius IX, reads: "A mere civil contract may, among Christians, constitute a true marriage, and it is false either that the marriage contract between Christians is always a Sacrament or that the contract is null if the Sacrament be excluded." [6]

3 Eph. V, 25 sq.
4 Eph. V, 22 sq.
5 Eph. V, 31 sq.
6 *Syllabus Errorum,* prop. XIII.

3. Civil government, misled by the current of modern thought, which denies the divine institution of marriage, has attempted to strip the marital contract of its sacramental character, to snatch it from the Church, and to treat it according to its own good pleasure. In America the State has been but too successful in this regard. Though Catholics are at liberty to contract marriage before their own priests and according to the rites of their religion, yet there is no civil law forcing them to do so. Add to this the frivolous way in which in almost every State of the Union the bond of marriage is treated by legislative bodies and judicial courts, the great facility with which *divorces* may be obtained, and you will understand the danger to which Catholics are exposed. Pastors of souls should often instruct the faithful, lest they follow the lax opinions of the multitude to the great detriment of both individuals and society at large.[7] Should a Catholic attempt to get a divorce from a civil court, utterly neglecting the authority of the Church, he would do a great wrong. Still more so if, after a civil divorce had been granted, he would contract a new marriage whilst his former partner was yet alive. In this latter case he would be *eo ipso* excommunicated.[8]

Christian marriage, being a Sacrament, falls under the sole control of ecclesiastical authority. The Catholic Church, true to her conservative character, has deemed

7 "*Rectores animarum saepe moneant fideles, ne profanorum hominum errore abripiantur, qui pro negotio terreno tantum et saeculari matrimonium habent; iisque in memoriam revocent iuxta doctrinam Ecclesiae rem esse sanctissimam, utpote sacramentum, et signum, quo Christus suum erga Sponsam Ecclesiam amorem quodammodo adumbrare dignatus est.*"

8 "*Ad haec crimina compescenda poenam excommunicationis statuimus, Ordinario reservatam, ipso facto incurrendam ab eis qui postquam divortium civile obtinuerint, matrimonium ausi fuerint attentare.*" (*Ibid.*, n. 124).

it her duty to issue special laws by which the holiness of the conjugal alliance might be effectually preserved and abuses of human passion prevented. "Natural likings and instincts," say the Fathers of the Third Council of Baltimore in their Pastoral Letter, "have their own value and weight; but they ought not by themselves to be a decisive motive in so important a step as Christian marriage; nor are they a safe guarantee for the proper fulfilment of the high ends for which marriage was ordained." [9]

4. There are quite a number of *matrimonial impediments*. Some render the marriage contract sinful, others invalidate it altogether. Our space does not allow us to dwell upon them; we must refer our readers to books of canon law and moral theology, which give detailed explanations of them. Every pastor of souls ought to have an accurate knowledge of these impediments and instruct his parishioners both privately and publicly upon them. Dispensation from strictly ecclesiastical impediments may be obtained, but only when there is a just and canonical cause; and this cause ought to be so much the more weighty the more important the impediment is. Always keep this in mind and do not petition the bishop for a dispensation simply to please the whims of those who ask for it.

5. The first step taken towards a future marriage is the *engagement* or *betrothal*. It constitutes a sort of preliminary trial. The man and the woman must examine themselves earnestly to see whether their hearts are so attached to each other that their union for life will be happy. The engagement is a contract that binds in conscience and under mortal sin, but it is not, like Matri-

[9] *Acta et Decreta*, p. lxxxvi,

mony itself, an indissoluble contract. For grave causes the bond may be dissolved and both parties set free to marry others. But too many young people, we are sorry to say, look upon the sweet season of their betrothal with a worldly eye, with no serious thought of the sacredness of the alliance they are about to enter. They give way to their passions and are not ashamed to commit grievous sins. A poor way indeed to prepare themselves for the reception of a holy sacrament! "Purity of life and an affection that has better and more lasting grounds than the impulse of passion, are the only proper dispositions for entering upon a state of life which death alone can change and which involves so many and important consequences for time and eternity." [10]

5. Here are some *golden rules* that cannot be impressed too deeply on the minds of the betrothed. First of all, let the young people obtain the blessing and consent of their parents. Secret engagements are apt to lead to criminal intimacy, sin, and scandal. Again, a betrothal should not last too long nor be entered upon when there is no prospect of a speedy marriage. This is the case when half-grown boys and girls write love letters, give one another presents, take lonely walks together, or when a young mechanic, clerk, or farmer, begins a love affair, though he knows he will not be able to marry for several years. The fear of God is not in the hearts of these people and their marriage, if it comes to pass, will probably be a failure and bring shame, misery, and calamity on their heads.

During the season of engagement the betrothed should pray much. Prayer is necessary for resisting the temptations to impurity and assuming obligations of the severest

10 Pastoral Letter of the SecondPl. Council of Balt.

character, which require extraordinary grace. When the pious Tobias married Sara, he said to her: "Sara, arise and pray, and let us pray to God to-day, to-morrow and the next day, because for these three nights we are joined to God. For we are the children of saints and we must not be joined together like heathens that know not God." So they both rose and prayed earnestly together, that health might be given them.[11] Last, but not least, the betrothed should receive the Sacraments frequently. It is the duty of parents and pastors to give the young couple advice. A priest must not think that this matter is strictly private and that he has no right to meddle in it. The welfare of the whole congregation depends on the manner in which marriages are contracted. However, do not misunderstand me; your pastoral solicitude should be limited to checking and preventing evil. We deem it wrong for a priest to go so far as to contrive engagements amongst the people of his congregation. Here we feel inclined to say: Hands off! Intervene only in serious cases, for instance, if a girl of good standing contemplates marriage with a profligate, a drunkard, or an infidel.

Article II

INSTRUCTION BEFORE MARRIAGE

1. Since Matrimony amongst Christians is a Sacrament, and the state of marriage is a holy state, entailing grave and important obligations, it is proper that those about to wed should acquaint themselves with what they have to do to receive this Sacrament worthily, and also with the duties of their new state of life. Pastors are

11 Tob. VIII, 46.

exhorted to examine the bridal parties in order to see whether they know everything that it behooves them to know, and they should give them all the instruction they need. *"Fidelium matrimoniis praemitti etiam deberet opportunum examen, quo contrahentes de religione examinentur et instruantur."* [1] In a pastoral letter of the Bishop of Ratisbon (Jan. 17, 1869) we read: "This fatherly instruction is of the utmost importance, and is often the turning point for weal and woe of those about to be married; it must therefore be undertaken conscientiously and after constant invocation of the Holy Ghost." The Code says (can. 1033):

Ne omittat parochus, secundum diversarum personarum conditionem, sponsos docere sanctitatem sacramenti matrimonii, mutuas coniugum obligationes et obligationes parentum erga prolem; eosdemque vehementer adhortetur ut ante matrimonii celebrationem sua peccata diligenter confiteantur, et sanctissimam Eucharistiam pie recipiant.

The instruction comprises four points: (*a*) an inquiry into possible matrimonial impediments; (*b*) an explanation of the nuptial rite; (*c*) an examination in Christian doctrine; (*d*) detailed instruction concerning the obligations of the married state.

2. As far as the impediments are concerned, it will suffice to make an investigation about those which are of common or frequent occurrence (*consanguinitas, affinitas, cognatio spiritualis, honestas publica, ligamen, mixta religio, cultus disparitas*). Impediments that arise from crime should not be publicly investigated. It is enough to tell the parties in a general way that there are impediments which are more or less infamous, and that they should be sincere on this point in their confession. A

1 *Conc. Pl. Balt. III*, n. 125.

careful inquiry regarding such impediments should be made *in actu confessionis,* but in a form that is not offensive. Should you happen to detect an impediment, it will be necessary to postpone the banns or suspend them if the publication has already commenced, until a dispensation has been obtained.

3. *"Admoneantur . . . coniuges, ut antequam contrahant, sua peccata diligenter confiteantur, et ad SS. Eucharistiam atque ad Matrimonii Sacramentum suscipiendum pie accedant."* [2] Matrimony is a Sacrament of the living and must therefore be received in the state of grace; it is a sacrilege for Catholics to get married whilst their conscience is loaded with mortal sin. The bridal couple ought to be exhorted to make a good, if possible, a general confession, a few days before their wedding. Then, if perchance some secret impediment should be discovered, it could be removed in due season. We are well aware that some moralists hold that there is no ecclesiastical law by which nupturients are compelled *sub gravi* to go to confession before marriage. This is true enough, but what about the divine and natural law? The illustrious Dr. Heiss, late Archbishop of Milwaukee, in his celebrated work *De Matrimonio,* says:

"Animadvertendum est, sponsos ad confessionem praemittendam (et pariter parochum ad eam ab eis exigendam) plerumque multo gravius teneri ex lege naturali et divina, in quantum scilicet matrimonium est unum ex Sacramentis vivorum, ad quae licite et fructuose recipienda ex iure superiore requiritur status gratiae, qui quamvis per actum contritionis perfectae absolute loquendo procurari possit, hoc tamen modo vix unquam ab iis posse recuperari videtur, qui copiam confessarii habentes, necnon admoniti ab Ecclesiae ministro ad confessionem nunc peragendam, temere huic admonitioni resistunt, siquidem contritio

[2] *Rit. Rom.,* tit. VII, c. 1, n. 17,

perfecta non remittit peccata mortalia seu hominem iustificat, nisi cum voto confessionis, hoc autem votum in taliter Ecclesiae monito renitentibus ne implicite quidem potest supponi."

We are confident that every priest who has had experience in this matter, will endorse the doctrine here set forth and, as a rule, not join in marriage persons who have not gone to confession. The pastor should instruct the bridal couple also in regard to the rites of marriage, explain to them the different ceremonies, prayers, etc., and try to impress them with awe and respect for the sacred act.

4. It is self-evident that people, when about to marry, must know those articles of faith or dogmas which have to be believed *fide explicita* and *necessitate medii.* However, this is not enough; they must be acquainted also with other matters which a Catholic is bound to know *necessitate praecepti.*

On this point Pope Benedict XIV says:

"Ne parochus ad tertiam deveniat matrimonii denunciationem, nisi certo noverit, sponsos principalia fidei nostrae mysteria didicisse et saltem Orationem Dominicam, Salutationem Angelicam, Symbolum Apostolorum et praecepta decalogi memoriae mandasse."

One reason why an inquiry must be made as to whether the parties have a fundamental knowledge of their religion, is because if they have not yet acquired it, they are not likely to acquire it later, but will probably remain in ignorance all their life. Another reason is the fact that it will be their duty afterwards to instruct their children, which is impossible unless they themselves are well versed in Christian doctrine.

But how shall the pastor ascertain whether or not

parties presenting themselves for marriage are sufficiently instructed? Here we must say, let prudence be your guide. Consider the age of the nupturients, the locality in which they live, the education they have received, etc., and you will soon know how to go about it. Thus, for instance, if both parties were brought up by good Catholic parents, if they attended a Catholic parochial school, or, at least, received a comparatively sound and good religious instruction at their first Communion, you will need to ask only a few practical questions, for example, on Confession, on the Holy Eucharist, on the precepts of the Church, etc. But do not proceed as if you were examining school children, lest you offend them; just speak in a conversational tone, so that your questions drop in almost imperceptibly. Sometimes you meet with people who are densely ignorant about matters of religion, who perhaps never went to confession, who have not yet made their first Communion. These, of course, must be thoroughly instructed, like converts. If they are dull and slow in grasping things, you should be as lenient as possible. Be satisfied with a minimum: give them books, if they can read, to supply the want, and exhort them to come regularly to the sermons and other public instructions.

5. The last, though by no means least important matter to which the attention of the bridal couple must be called by the pastor, are their future duties. Married people have duties towards each other, towards their offspring, towards the Church and society at large. They owe each other fidelity and love, but this love ought not to be a purely sensual affection, but a truly supernatural or Christian love, such as St. Paul describes in his Epistle to the Corinthians.[3] They must bear with each other,

[3] I Cor. XIII, 4-8.

help each other, console each other in spiritual and temporal distress, give an example of virtue to each other, and pray for each other. Tell them to banish from their hearts and homes jealousy, which is prejudicial to domestic peace. In this connection you can hardly refrain from making some allusion to the *debitum coniugale;* but do it in general terms. Simply refer them to the words of the Apostle: "The wife hath not power of her own body, but the husband. And in like manner the husband also hath not power of his own body, but the wife."[4] Caution them against the widespread vice of onanism and the monstrous crime of abortion. Warn them not to defile their wedlock by following the fashion of those, heathens and infidels, who seek only the pleasures of the marital state, but shirk its obligations ("birth control"). Let them understand that if their marriage be fruitful, it is a blessing from God, and not a bane, as some modern sociologists assert. In speaking of the obligations of parents towards their offspring, explain what is meant by the Catholic education which they must give their children. Instruct them briefly on the necessity of Baptism, on private Baptism and the way in which it should be administered, if necessary even before birth (this last point had better be touched upon in confession). In particular, speak about the manner in which a mother must act towards her little ones; how she ought to make them pray from early infancy; how she ought to teach them the fundamental dogmas of the Catholic faith; how and why children must be sent to Catholic schools whenever possible. Finally, as to the duties which they will have towards the Church and society, let the bridal parties know that Christian families are the foundation of the commonwealth, the stock of which a good parish or con-

[4] I Cor. VII, 3-5.

gregation is formed. Remind them that if they wish to enjoy the blessing of God, they must keep His commandments and those of His Church. The husband, as head of the family, ought especially to see to it that the Sunday is kept holy; the wife and mother should watch that fast and abstinence days are observed.

6. When one of the parties is a non-Catholic, the instruction here mapped out may be changed a little, but it must not be omitted entirely or given to the Catholic party alone. Protestants often have lax views regarding Matrimony and need much information on the duties incumbent on the married. In particular, tell them that our holy religion allows no divorce from the bond of marriage; that the union which they enter upon is a union for life. Sometimes you may have to curtail the instruction because everything must be done in a hurry and on short notice. Then do the best you can under the circumstances. As a rule, people wishing to get married should notify their pastor about a month ahead of the date set apart for the wedding; and the pastor should at once appoint the time when he will be ready to give them the necessary instruction. It ought to be as soon as possible, because only thus is an opportunity afforded to prepare them well for the coming event. Our advice to all young priests is to write down every point on which they intend to speak. For their assistance we give a specimen instruction for bridal couples at the end of this volume. (See Appendix III) We append also the titles of a few books which may be found serviceable:

Instructio Sponsorum Lingua Anglica Conscripta, B. Herder Book Co., St. Louis.

Ths. J. Gerrard, *Marriage and Parenthood: The Catholic Ideal.*

Gassner, *Unterricht über die Ehe für Brautleute,* Regensburg.

Faerber, *Brautunterricht.*
Schlachter, *Forbidden Marriages,* Collegeville, Ind.

Article III

PROCLAMATION OF THE BANNS—THE NUPTIAL RITE

1. A Catholic marriage is usually preceded by the proclamation of the banns on three successive Sundays. If a holyday of obligation intervenes, it may be done also on that day. The future marriage is announced in the parish church to which the parties belong as regular members. The announcement is made during High Mass, or at least during a Mass at which the greater part of the congregation are supposed to be present. This law is very strict. A pastor omitting such publication entirely, or persons getting married without it, would be guilty of mortal sin. If both parties do not live in the same parish, the banns must be published in both parishes. If they are new-comers, the proclamation must be made both in the parish in which they now live and in the one from which they came, that is, if they have not been away from it longer than six months. The bishop has the right, for just reasons, to dispense from the banns but in order to omit them entirely the cause must be *"valde gravis."* The Ritual contains a special form for the publication, which, as far as possible, ought to be followed in the vernacular. O'Kane gives the following translation: "Be it known to all here present that N— and N— (here mention not only the Christian and surname, but also the names of the parents, and, in the case of a widow, the name of the deceased husband), intend, with God's blessing, to be united in the holy state of matrimony. Wherefore, if anyone of you know that there is between them an impediment to prevent their marriage,

we hereby admonish each and all of you that you are bound to make it known to us as soon as possible. This is the first (second or third) publication."[1] If a dispensation from one or two publications was granted, this circumstance ought to be mentioned; also, if an impediment existing between the parties has been dispensed with.

2. We have said before that the marital contract as such always has the nature of a Sacrament when both parties are baptized. The ministers of the Sacrament are the candidates themselves, the groom administering the Sacrament to the bride, the bride to the groom. In order to avoid profanation and a sacrilegious reception, the Church has established certain rules and rites in connection with the celebration of marriage. Good Catholics wishing to have the blessing of God on their conjugal alliance ought to comply conscientiously with all the ecclesiastical regulations. Thus there is a strict law requiring that marriage be contracted before the *"parochus proprius"* and in the presence of two witnesses. The *"parochus proprius"* is the pastor of the parish in which the parties have their home (*domicilium* or *quasi domicilium,* that is to say, a stay of thirty continuous days. If they do not belong to the same parish, they ought to be joined in marriage by the rector of the parish in which the bride resides.[2]

Clandestine marriages, *i. e.,* marriages contracted by Catholics outside the Church, or not in presence of a

1 O'Kane, *Notes on the Rubrics.*

2 Whenever parties, for just reasons, desire to get married outside their parish or diocese, they must procure a written permission from their own pastor and also a sealed statement that there is no legal impediment, that the banns have been duly published, and that all other regulations have been fully complied with. Without such a certificate no priest is allowed to marry a couple coming from another place.

priest endowed with parochial jurisdiction (within this priest's territory), or before a priest properly delegated, are not only illicit, but absolutely invalid. Catholics commit a mortal sin and are guilty of a grievous sacrilege if they marry before a civil magistrate, commonly called "squire." Still worse would be their crime if they were to go to a Protestant minister. In the latter case they would be excommunicated *ipso facto*.[3] There are also certain seasons—*tempora clausa*—during which marriages should not be solemnized, namely, from Ash Wednesday to Easter Sunday, and from the first Sunday of Advent to the feast of Christmas. Though this refers only to solemn marriages and marriage festivities, yet the common opinion and feeling of Catholics appears to be that no marriage should take place at such seasons. It is but proper for a priest to pay regard to this popular feeling, to avoid scandal.

3. The nuptial rite ought to be performed in church, not in a private house, except by special permission of the Ordinary. The proper time for it is in the morning. Evening marriages, fashionable as they may seem to certain people, are not in accordance with ecclesiastical law and should be discountenanced. A zealous priest will easily succeed in persuading people to come in the morning and to have their wedlock sanctified by the Sacrifice of the Mass.

"Frequenter et gravibus verbis inculcent [*rectores animarum*] *pium illum et laudabilem Ecclesiae ritum, quo fideles non noctu sed Missae tempore cum benedictione nuptiali contrahunt. Qua ratione fidem suam Catholicam tacite profitentur et coram omnibus ostendunt quam alte, ut decet, ac splendide de matrimonii sanctitate sentiant. Et hoc quidem non solum laude dignum sed fere necessarium videtur nostris hisce temporibus, quando nihil intentatum relinquunt religionis hostes, ut matrimonio omnis*

3 Cfr. *C. I. C.*, can. 2319, § 1.

sanctitatis, omnis sacramenti species, si fieri potest, adimatur et quasi merus civilis contractus aestimetur." [4]

4. The practical way of proceeding in the performance of the nuptial rite may be summed up thus: After the banns have been duly published and all other previous requirements [5] have been complied with, the bridal couple present themselves in church on the day set apart, accompanied by their friends and relatives. A special place—a bench or kneeling desk—should be prepared for them in front of the altar. Here let them kneel in silent devotion until the priest enters from the sacristy. The chosen witnesses ought to be close behind. The priest, if he is to celebrate Mass immediately afterwards, must put on all the vestments except the maniple, which he will take later. If Mass does not follow, he should be dressed in a surplice and a white stole. Having ascended the altar, he turns towards the bridal parties, who will leave their place and, followed by the witnesses, approach the altar steps. Before beginning the ceremony, you may read a short instruction on the dignity of the Sacrament of Matrimony.[6] Then ask the bridegroom and bride successively: "N—, wilt thou take N— here present for thy lawful wife (husband) according to the rite of our holy Mother, the Church?" To this question both should answer with an audible voice: "I will." Thereupon make them join their right hands and recite the words of the Ritual: "I, N— N—,

4 *Conc. Pl. Balt. III*, n. 125.

5 If the civil law prescribes certain formalities prior to marriage, it ought to be obeyed. Though it appears to be only a penal law, yet people and priest may get into trouble by failing to observe it. Thus, in several States of the Union the statute ordains that no marriage shall be solemnized unless a license has first been granted by the civil authorities.

6 Cfr. *Excerpta Rit. Rom.*, Appendix.

take thee, N— N—, for my lawful wife (husband), to have and to hold from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, till death do us part." This being done, bless them, saying: *"Ego coniungo vos in matrimonium in nomine Patris et Filii et Spiritus Sancti, Amen,"* and sprinkle them with Holy Water. Then follows the blessing of the ring, which the husband will put on the left hand of the wife. The ceremony is concluded by several verses and responses and the prayer: *"Respice, quaesumus Domine,"* etc. If Mass is not celebrated, read the instruction after the marriage ceremony.[7] If Mass follows, this instruction should be read before the last benediction. In the latter case the parties will return to their seats, whilst the witnesses withdraw to the body of the Church. The Mass should be the *"Missa pro sponso et sponsa"* whenever the rubrics allow.[8] The "Pater Noster" being finished, the celebrant moves a little to the Epistle side, turns around to the wedded pair, kneeling on the altar steps, and reads the solemn nuptial benediction found in the Missal. This benediction cannot be imparted if the woman is a widow and has obtained it at a former wedding. Whenever the parties receive holy Communion, which, as a rule, they should, they will come up to the altar a third time, and the fourth and last time in order to get the blessing. Before imparting it, the celebrant will say the prayer of the Missal, *"Deus Abraham,"* etc., make a few apt remarks or read the in-

7 *Ibid.*

8 The Mass *"pro sponso et sponsa"* is a votive Mass without Gloria and Credo. It can be said on all days except Sundays, holydays of obligation, all feasts of the first and second class, during the octaves of Epiphany and Pentecost, on the vigil of Pentecost, on the octave day of Corpus Christi, and every day which excludes a feast of the second class. On these days take the *"Missa diei cum commemoratione missae pro sponso et sponsa."*

struction as found in the *Excerpta,* sprinkle the parties with Holy Water—*in forma crucis*—and give benediction in the usual manner. Then the couple will return to their place and remain there for a while, until Mass is ended and they have made their thanksgiving. This is the nuptial rite as established by the Church. No doubt, if everything is performed in the proper way, if all who are present show by their whole attitude that they appreciate the spiritual graces conferred, the ceremony will leave a lasting impression. The wedding day being a day of joy, may be celebrated also by secular festivities. Care, however, should be taken to avoid excesses. The pastor is sometimes invited to a wedding. Should he accept the invitation? Here we say, follow your own judgment, and do what seems to be prudent under the circumstances. No general rule can be laid down, though, broadly speaking, it is wise for priests to keep away from banquets and worldly gatherings as much as they can.

Article IV

MIXED MARRIAGES

1. A mixed marriage, in the strict and canonical sense, means a marriage between a Catholic and a baptized heretic. Common usage, however, has enlarged the term so as to include all marriages between Catholics and non-Catholics, not only heretics proper, but also infidels, Jews, and pagans, in fact, all persons who have not been baptized.

What is to be thought of these marriages? They are forbidden by divine and ecclesiastical law. A Catholic

contracting such a marriage without a legitimate dispensation commits a mortal sin, and if the non-Catholic party has not been baptized, the marriage is null and void on account of the *impedimentum disparitatis cultus.*[1] We must look upon mixed marriages as a great misfortune for the Church, and if some congregations, in spite of every effort on the part of the pastor, make no progress, show no zeal for the faith, manifest no spirit of sacrifice, simply drag along without activity and life, the cause of all this may be traced largely to mixed marriages. There can be no real happiness and contentment in these conjugal alliances, because unity in the most important questions of life is wanting. Sad experience has proved in hundreds of cases that a Catholic who marries a Protestant will gradually lose his faith, or at least cease to practice it. And what becomes of the children? With a few exceptions they are lost to the Church. How can they cherish an affection for the Catholic faith if they see their own parents divided upon this weighty subject, the father worshipping God in one way, the mother in another, or not at all? Surely the Roman Pontiffs are right when they raise their voices against mixed marriages, condemning them in unmistakable terms, and warning Catholics not to join in wedlock with those who are not of their own faith.

Clement XI says: "The Church in truth abhors these marriages, which exhibit deformity, but little spirituality." The learned Benedict XIV, in an instruction sent to the Catholics of the Netherlands, calls mixed marriages "detestable nuptials which holy Mother Church has unceasingly condemned and interdicted."

1 Cfr. *Conc. Pl. Balt. III,* n. 130.

2. Since mixed marriages are fraught with immense evil, priests having charge of souls must make every effort to prevent them. It is useless to wait until the Catholic party comes and declares that he or she is determined to marry a non-Catholic, and then warn him or her not to contract such a marriage. Almost invariably it will be too late, and you will simply preach to deaf ears. The evil must be nipped in the bud. As soon as you notice any intimacy springing up between a Catholic young man or girl of your congregation, and a non-Catholic, sound the warning. Go to see them and have a private talk on the matter. Urge the parents, in particular the mothers, to use their influence to deter the child from this fatal step. In confession arouse the conscience of the unfortunate young person who has been ensnared by a passionate attachment for a non-Catholic. If you know with moral certainty that, in consideration of the particular disposition of the penitent or on account of other circumstances, the future mixed marriage is apt to have the worst effects, you must withhold absolution unless the penitent promises to give up the company of the non-Catholic. That company then is *"occasio proxima voluntaria"* of mortal sin. Do not listen to such foolish talk as: "But, Father, it will break my heart," or "You have no idea how good and well disposed that Protestant is," or "We think so much of each other." Tell the young Catholic man or lady that this is an illusion, that others have spoken and thought the same way only to find out, when it was too late, how grievously they had been deceived. Moreover, a zealous pastor ought to warn his whole congregation, in particular the younger element, against mixed marriages, by instructing them in due time and season on all points concerning these unholy al-

liances.[2] Therefore, preach on this subject at least once every year, and if necessary several times.

"Omnis opera in eo potius ponenda est, ut fideles a mixtis istis coniugiis omnino deterreantur. Hortamur igitur animarum pastores, ut semel saltem in anno, tempore praesertim Adventus vel Quadragesimae, gravi sermone greges sibi commissos mala, quae ex illis pullulant, edoceant, simulque fidei pericula indicent, quae tum sponso Catholico, tum proli suscipiendae imminent; gravissima ostendentes rationum momenta, quibus permota Christi Ecclesia id genus nuptias acriter semper vetuerit, ac etiamnum vetet." [3]

In the conferences which you give to the societies of young people frequently take occasion to touch upon this matter. Last, but not least, instruct your first communicants well about the laws of the Church regarding mixed marriages and impress upon the young souls a deep horror of them.[4] By so doing you may not stop the evil altogether, but you will prevent it from spreading.

3. How should a priest act if he has not succeeded in his efforts to prevent a mixed marriage in a particular case? That the marriage may be legal, you must procure a dispensation from the impediment either *mixtae religionis* or *disparitatis cultus,* as the case may require. This dispensation cannot be granted except under three conditions: First, the non-Catholic party must guarantee to the Catholic full liberty of conscience and free exercise of his religious duties; secondly, both must agree to bring up their children in the Catholic faith and according

2 We refer our readers to Father Lambing's *Sermons on Mixed Marriages.* In short but forcible language they treat the subject admirably.

3 *Conc. Pl. Balt. II,* n. 336.

4 We are sorry to say that the Sacrament of Matrimony is not explained sufficiently in catechetical instructions. We admit that it is a delicate matter; but you cannot allow children who are about to leave school to remain in utter ignorance of it.

to Catholic rules of education; third, the Catholic party must promise to do his or her very best to win the non-Catholic party over to the Catholic religion. The first and second pledge should, if possible, be given in writing, according to a standard formula, signed by the parties and two witnesses. One copy may be left with them as a constant reminder, the other is to be filed with the record of the marriage in the parish archives. These pledges must be made sincerely and without restriction. A pastor is bound to inquire about the circumstances, and if, in his judgment, the word of the parties cannot be considered good, if he is morally certain that, in spite of the promise made, the danger for the Catholic party, and especially for the future offspring, will be a *periculum proximum,* he must not ask the bishop for a dispensation; if he has doubts, he may send in a full report and abide by the Ordinary's decision. Besides the conditions, a canonical reason is required. Should there be another impediment, for instance, consanguinity, affinity, etc., it must be mentioned in the same letter in which a dispensation is asked for from the impediment of mixed religion, in order that a dispensation from both may be obtained at the same time.

4. The rite for mixed marriages differs substantially from that for Catholic marriages. The Church, considering mixed marriages as "detestable alliances," simply tolerated as a lesser evil, forbids the priest to perform any act that might seem to sanction them.[5] Therefore, the banns are not published. The ceremony may not take place in the church, nor in the sacristy, but may be held in the priest's house or at the private dwelling of the

[5] That does not exonerate the Catholic, however, from the duty of preparing himself for the nuptial celebration in a proper manner. In particular he is bound to go to confession beforehand and, if possible, to receive Holy Communion.

parties. The pastor is directed to assist only as an *ex-officio* witness with the two others. He is not allowed to wear a sacred vestment, such as surplice, stole, etc., nor to say any prayer, nor to perform any liturgical act; he simply reads the short instruction,[6] asks the parties to express their marital consent, in the same way as is done at a Catholic marriage, and then says: "By the authority committed to me, I pronounce you united in the bonds of matrimony." The ring is given to the bride, but it is not blessed. At the end he may read another brief instruction.[7] "How different alas," writes Father Lambing, "is the marriage of a Catholic with one who is not of the fold of Christ! No light burns as an emblem of their faith and love; their faith, alas, burns too faintly, and their love is sensual; the priest goes to the room where the marriage is to take place as he would go to transact any secular business. He stands before the unhappy couple merely as a witness, for he says no prayer, makes no sign of the Cross, sprinkles not a drop of Holy Water, does nothing that would savor in the least of religion. What could make a sadder impression on the mind of a child of God? A Christian burial service is more consoling, for there the Church bids adieu to the body of one of her children and that only for a time; here, she too often bids farewell to the soul for all eternity. And happy would it be for many a Catholic if it had been his funeral instead of his wedding day; for then he would have to answer for but one soul; now many souls may rise up in judgment against him."[8] These words of the reverend author are hard, but true.

5. A zealous pastor ought not to lose sight of the wayward sheep of his flock who has been so unfortunate as

6 Cfr. *Excerpta Rit. Rom.*
7 *Ibid.*
8 *Sermons on Mixed Marriages.*

to marry a non-Catholic. *"Post celebratas autem mixtas nuptias, parochi gravi conscientiae onere se gravari sciant invigilandi ut promissae a coniugibus conditiones observentur et effectum sortiantur."* [9] Keep up friendly relations, not only with the Catholic, but also with the Protestant. Especially have an eye upon the children, and see to it that they are baptized in the Catholic Church and later on sent to a Catholic school. By far the saddest case is that of a Catholic who, without a dispensation, marries a Protestant before a civil magistrate, or, what is still worse, before a Protestant minister. Whenever such persons of their own accord seek a reconciliation with the Church, do not refuse your help. If they are ready to comply with the required conditions, you may ask for a dispensation. The Catholic, however, must first repair the scandal he has given before he can be readmitted to the Sacraments. Often, you need a special faculty to absolve the penitent because his is a reserved case. If the Catholic party does not come to see you, you must weigh all the circumstances and then follow that mode of action which prudence will dictate. Sometimes it may be best to wait and not to urge a rectification of the marriage, at least if the latter be invalid. Sooner or later the couple may be divorced and this will give you an opportunity to bring the Catholic back to a sense of duty.

9 *Conc. Pl. Balt. III*, n. 133.

CHAPTER VIII

THE SACRAMENTALS

Article I

GENERAL PRINCIPLES

1. Apart from the Sacraments, there exist in the Catholic Church other sacred rites and liturgical acts by which grace is conferred. They are styled Sacramentals because they externally resemble the Sacraments, being, like them, visible signs that produce a holy and supernatural effect. Substantially they differ from the Sacraments in more than one point. Thus, whilst the Sacraments were established by Christ Himself, the Sacramentals have been instituted by ecclesiastical authority. Again, whereas the Sacraments confer grace *ex opere operato,* the Sacramentals are rendered effective *ex opere operantis.* Last, but not least, the Sacraments can be applied only to human beings, whereas the Sacramentals are applicable to man and nature, both animate and inanimate. Indeed, the main object which the Church aims at in the Sacramentals is the purification and sanctification of nature. Originally the visible world in which we move was created for man, that he might rule over it and make it subservient to his purposes. As we read in Holy Scripture, God said: "Let us make man to our image and likeness, and let him have dominion over the fishes of the sea, and the fowls of the air, and the beasts, and the whole earth, and every creep-

ing creature that moveth upon the earth."[1] However, man sinned, and in his sin the whole universe became involved. The elements, which before had submitted to human authority, now arrayed themselves as hostile forces against their former master; and, what was worse, they were turned into instruments of the powers of hell to be used by the latter in their wily intrigues against mankind. "Cursed," said the Lord to Adam after his fall, "is the earth in thy work; with labor and toil shalt thou eat thereof all the days of thy life."

The redemption of man, achieved by Christ, the Son of God, necessarily implied a restoration of the universe, bringing it back to its original state of obedience and liberty. To this St. Paul refers when he declares: "The expectation of the creature waiteth for the revelation of the sons of God, for the creature was made subject to vanity, not willingly, but by the reason of him that made it subject in hope; because the creature also itself shall be made free from the servitude of corruption into the liberty of the glory of the children of God."[2] The individual man, to regain original justice and save his soul from eternal perdition, must make use of the Sacraments as so many means for obtaining a share in the merits of the Redeemer; the material things in this visible world of ours are set free from the curse which has befallen them and again made subservient to man by means of the Sacramentals. The Church, through her ministers,—bishops and priests,—applies to creation the merits of Christ crucified and thus makes it participate in the supernatural order, to which man has been raised. Viewed in this light, the Sacramentals are far from being superstitious works, as the enemies of our faith pretend; on the

1 Gen. I, 26. 2 Rom. VIII, 19-21.

contrary, they are great and wonderful sacred rites, to which pious Catholics should have frequent recourse.

2. The blessing imparted to persons and things through the various Sacramentals is either a simple benediction imploring God's grace and help, or a consecration, setting the person or thing apart for the exclusive service of God. The first kind of Sacramentals are called *sacramentalia invocativa,* the latter *sacramentalia constitutiva.* Gardellini says: *"Invocativae benedictiones illae sunt quibus Dei benignitas invocatur, ut vel personis vel rebus pro benedictionis diversitate et vario rerum benedicendarum usu aliquid boni tribuat easque a malo vindicet, non tamen immutato eorum statu* (for instance, the blessing of a house, the blessing of bread, fruit, etc.) *Constitutivae benedictiones illae vocantur, per quas personae vel res benedictae ad divinum cultum destinantur, et in statu permanenti rei sacrae constituuntur, ita ut receptum per benedictionem hunc statum amplius non immutent neque ad profanum statum aut usum redire possint aut profanae ullo modo considerari vel effici valeant."* (for instance, the blessing of a church, of sacerdotal vestments, etc.).

3. The power of applying the Sacramentals is vested in the sacred ministry. In the rite of ordination for the priesthood the bishop, whilst anointing the hands of the candidate, says:

"Consecrare et sanctificare digneris, Domine, manus istas per istam unctionem et nostram benedictionem. Amen. Ut quaecumque benedixerint benedicantur, et quaecumque consecraverint, consecrentur et sanctificentur in nomine Domini nostri Jesu Christi."

Though the *ordo sacerdotalis* is the root from which the power of blessing proceeds, yet the Church has deemed

it wise to limit the faculties of priests by reserving certain benedictions to bishops, others to parish priests, and others to religious orders. Hence, the Ritual appends the warning:

"Noverit sacerdos, quarum rerum benedictiones ad ipsum et quae ad episcopum suo iure pertineant, ne maioris dignitatis munera temere aut imperite unquam usurpet propria auctoritate." [3]

The bishop may delegate a priest to bless and consecrate in cases otherwise reserved, but this faculty of delegating is restricted either by general law or by special instruction. Rectors are empowered to bless the sacred vestments used for divine service in their church or chapel (can. 1304, 3). This does not include the consecration of chalices or those blessings for which the holy oils are prescribed. The nuptial benediction and the blessing of baptismal water are functions reserved to parish priests. The various religious orders also enjoy certain privileges, for instance, the erection of Stations of the Cross, the imposition of Scapulars, etc., which, therefore, must not be trespassed upon by the secular clergy or by members of a different order.

4. The Sacramentals come under the head of public worship. They are applied in the name of the Church, and in consequence of the power which the Divine Founder left to her. Hence, no priest should think that he may do about them as he pleases. You are bound to follow the special formula set apart for the diverse benedictions, just as the Ritual or Pontifical ordains. Do not omit words, or change and mutilate them, because you might run the risk of destroying the effect and thus commit a

[3] *Rit. Rom.*

fraud on the people. If no special formula has been assigned for the object which you intend to bless, you may take the *"Benedictio ad omnia,"* or, if it be a place, the *"Benedictio loci."* Some blessings cannot be performed except in church and at the altar;[4] in this case you ought to be vested in surplice and stole, either of the color of the day or of the color specially prescribed. For solemn blessings—for instance, of candles on the second day of February—you should put on the cope. The prayers are always said with joined hands, also the *"Dominus vobiscum"* and the *"Oremus."* Pronounce the words slowly and distinctly and properly make the sign of the Cross whenever the rubrics call for it. In the end, as a rule, the things blessed are sprinkled with holy water three times *in forma crucis*. In some cases it is necessary also to incense them. The holy oils are used in the consecration of chalices, altar stones, etc.

5. The Sacramentals, as we have said before, produce their effect *ex opere operantis*. This means that the Church *per modum impetrationis* asks God to bestow upon the faithful either directly (when a blessing is imparted to a person) or indirectly (by the use of blessed things) that particular grace which the respective Sacramental calls for.

A Catholic wishing to receive such a grace is expected to dispose himself for it. Above all, he must have faith in the rite performed; yet so as to leave it to God's wisdom and providence either to grant or to withhold the favor sought for. It would be superstitious to believe that the Sacramentals work like physical causes, so as

4 The priest, during this function, stands at the Epistle side. The things to be blessed should be placed on a table close by, not on the *mensa altaris*, except vestments and utensils destined for divine service.

never to fail, or with the same supernatural certainty as the Sacraments. It may be well to remind the people of this in order to prevent false opinions.

"Curent imprimis concionatores et animarum rectores, ut harum rerum naturam, significationem, rectumque usum fidelibus exponant ac saepius inculcent. . . . Rudiorem plebeculam . . . etiam atque etiam moneant, ne rebus ipsis nimiam efficaciam tribuat, neque eas caeca quadam et immodica fiducia servet, et superstitiosa veneratione prosequatur, quasi ipsae per sese, sine pia mentis dispositione, plurimum possent. Illos vero acerrime reprehendant, qui huiusmodi res sacras ut ethnicis moris erat, amuletorum quasi loco habent, quae ipsos etiam foedissimo vitiorum coeno involutos ab ira Dei et ultione praestent immunes." [5]

Article II

SPECIAL REMARKS

1. Among the minor orders received by clerics prior to the priesthood, is one called the Order of Exorcists. What power do Exorcists receive? The Pontifical specifies this power in the prayer which the bishop is directed to recite on the occasion. It reads thus: *"Deum Patrem Omnipotentem, fratres carissimi, supplices deprecemur, ut hos famulos suos benedicere dignetur in officium Exorcistarum; ut sint spirituales imperatores ad abiiciendos daemones de corporibus obsessis cum omni nequitia eorum multiformi."* The *exorcism* is employed in the rite of Baptism, but especially in cases of "possession." Christ Himself expelled demons from the bodies of men and authorized His Apostles to do the same. The possibility of the devil taking possession of a man's body cannot be denied, though among persons who have been baptized occurrences of this kind are very rare. If they should

[5] *Conc. Pl. Balt. II,* n. 350.

happen, a priest may make use of the power confided to him. The Ritual contains not only a special formula for this purpose, but also a variety of rules which must be well observed. Let no one be hasty in this matter or begin the ceremony before he has obtained permission to do so from his Ordinary.

2. Of all the Sacramentals, none is better known or more highly appreciated by pious Catholics than *Holy Water.* Water has a conspicuous place in the order of nature as well as in the order of grace. It is a sort of life-giving element in both. "The Spirit of God moved over the waters," we read in the book of Genesis, to make the earth, which was then in a chaotic state, bring forth that variety of living organisms in which it now abounds. Under the Old Law lustrations were prescribed in connection with divers sacrifices. In the New Testament, Christ Himself deigned to appoint water as the matter for Baptism, the Sacrament of regeneration, by which spiritual life is infused into the soul. Need we wonder that the Church lays special stress upon the use of holy water, so much so, indeed, that she prescribes it for almost all blessings? *"Cum sacerdos aliquid benedicturus est, habeat ministrum cum vase aquae benedictae et aspergillo."* [1] The Fathers of the Second Plenary Council of Baltimore, adopting the words of an ancient author, say: *"Aquam sale conspersam populis benedicimus, ut ea cuncti aspersi sanctificentur et purificentur. Quod et omnibus sacerdotibus faciendum esse mandamus. Nam si cinis vitulae sanguine aspersus populum sanctificabat atque mundabat, multo magis aqua sale aspersa divinisque precibus sacrata populum sanctificat atque mundat. Et si sale asperso per Helisaeum prophetam sterilitas aquae sanata est,*

1 *Rit. Rom.*

quanto magis divinis precibus sacratus sal sterilitatem rerum aufert humanarum, et coinquinatos sanctificat atque mundat et purgat, et cetera bona multiplicat, et insidias diaboli avertit, et a phantasmatum versutiis homines defendit." [2] It is customary, though not of strict obligation,[3] to bless water every Sunday, and to sprinkle the people with it before High Mass during the so-called *"Asperges."* The rector should see to it that there be at least one, and if necessary, several holy water fonts at the entrance of the Church, near the door. Keep these fonts clean and neat. A little vessel with holy water should be in every private dwelling. Teach the people how to use holy water and warn them against superstitious practices. *"Postea christifideles possunt de ista aqua benedicta in vasculis suis accipere et secum deferre ad aspergendos aegros, domos, agros, vineas et alia, et ad eam habendam in cubiculis suis, ut ea quotidie et saepius aspergi possint."* [4]

3. *Candles* are blessed in a solemn manner on the feast of the Purification of the Blessed Virgin Mary (second of February). These candles must be wax candles. Where wax candles cannot be had, the pastor should procure a sufficient quantity from abroad. Do not get them from a Protestant or Jewish dealer, but from a good Catholic firm, who will warrant them to be genuine wax

2 *Conc. Pl. Balt. II*, n. 344.

3 Schuech (*Pastoral-Theologie*, p. 339) says that to the question put by the Rev. Thomas Fagan, of Milwaukee, *"cum multis in locis illius regionis mos invaluerit omittendi aspersionem aquae benedictae in Dominicis etiam ante Missam principalem vel parochialem non cantatam, quaeritur utrum haec consuetudo servari possit?"*—the S. Congr. of Rites answered (Dec. 9th, 1878): *"Benedictio de qua agitur praescripta tantum est ante Missam conventualem, quando haec celebratur cum cantu et ministris."* Hence, a universal law prescribing the *"Asperges"* before High Mass in parochial churches on Sundays does not exist. Still, we believe the ceremony should not be omitted where the people are used to it, lest the priest give scandal by the omission.

4 *Rit. Rom.* tit. VIII, c. 2, n. 5.

candles. The faithful should be induced on this day to get two blessed candles for each family, and also to donate some to the church. The blessed candle is a type of the God-man Jesus Christ. The wax prepared by bees fitly represents His pure human flesh, taken from the spotless Virgin Mary; the wick symbolizes the soul of our Blessed Redeemer; the bright light typifies His divine nature. In many churches it is customary to impart the *blessing of St. Blase* on the day following the feast of the Purification. It is done by means of two candles held in the form of a cross before a person's face so as to touch the chin (*tacto physico*). At the same time the short prayer of the Ritual must be pronounced, by which God is asked to preserve the person blessed from all evil, especially from throat trouble.

4. Ash Wednesday receives its name from the *ashes* which are solemnly blessed on that day. These ashes, if possible, should be prepared by the burning of palm branches, blessed on Palm Sunday of the previous year. Lent, the season of mortification and penance, begins on Ash Wednesday. Ashes were a sign of penance in the Old Law. Christian penitents in the early ages adopted the same symbol. Thus it gradually became customary throughout the whole Church to begin the season of Lent by the ceremony of distributing ashes. They are blessed at the altar before Mass. After the blessing, the celebrant, if there be only one priest, first puts the ashes on his own head; then he proceeds to perform the ceremony on the servers at the steps of the altar, and, finally, gives the ashes to the people kneeling at the communion railing.

"Si non adsit alius sacerdos, tunc cineribus in medio altaris positis, ipsemet celebrans genuflexus super suppedaneum facie ad

altare conversa sibi ipsi cineres imponit, nihil dicens, quasi a Christo illos recipiat. Et similiter eos distribuit stans aperto capite eos accipiendo inter pollicem et indicem dextrae manus, eosque spargendo in modum crucis iuxta verticem capitis super capillos, qui apparent iuxta frontis extremitatem." [5]

5. The *palms* are blessed on Palm Sunday in remembrance of the solemn entrance of Jesus into the City of Jerusalem, on which occasion the children of the Hebrews met their King and Saviour with palm branches. But there is also a mystical meaning in the ceremony, as is evident from the words used in the various prayers during the blessing. *"Palmarum rami de mortis principe triumphos expectant—Surculi olivarum spiritualem unctionem advenisse quodammodo clamant."* We are exhorted to live so that, bearing the palm of victory in our hands, we may participate in the triumphant entry of Christ into Heaven on the last day. The branches blessed should be green and fresh. Of late quite a number of Catholic firms in the United States have made it their business to supply real palms, gathered in southern zones. These are preferable to the branches of evergreens, cedar, etc., because they keep longer and make a finer appearance. Besides they do not cost much, and hence we advise you to procure them and send in your order in time. The people should be taught to preserve reverently the palms which they take home. Tell them to put them in a conspicuous place and not to let them get dirty. After the year has elapsed they should be burnt and not thrown away like common rubbish.

6. All articles destined for divine worship may be blessed; for many this blessing is prescribed under penalty of sin. Thus a new church edifice cannot be used

[5] De Herdt, *Liturgiae Praxis.*

for permanent worship before it has been solemnly dedicated either by consecration or by benediction. Even the corner-stone, after the foundation is finished, needs a blessing. A new parochial school, a priest's house, a convent for the Sisters, a hospital, and similar buildings, should not be left without a blessing. Try to make these blessings a solemn festivity; invite the people and explain to them the meaning of the sacred ceremony.

Church Bells

In this connection we may add a few remarks about *bells*. Every church intended for public use should have at least one bell. Rectors and trustees ought to see to it that this bell is made of the proper material, namely, bronze. Steel and iron bells may be good enough for school houses, but they should not be bought for churches. Church bells are not only instruments for calling the people to divine service; there is a deep mystery in them. By the variety of tones which they produce they help to evoke in those who hear them such a temper of mind as the respective occasions call for. They rejoice with the joyful, they mourn with the mourners. The Roman Pontifical says that a bell should not be raised to its place in the belfry before it has been consecrated. The consecration must be performed by the bishop; only by a special faculty from the Holy See may the bishop delegate a priest to perform this act.

The ceremony of *blessing a bell* is very impressive. It somewhat resembles the baptismal rite, hence the German expression, "Glockentaufe." First, seven Psalms are sung or recited in the order the Pontifical has arranged them; then the bell is washed inside and outside with water that has been blessed for the purpose. After that the bishop anoints the bell, first with the oil of the sick (*oleum in-*

firmorum), next with holy chrism. This being done, a vessel with incense and other odoriferous spices is put under the bell so as to fill it with perfume. In the end the assistant deacon reads a passage from the tenth chapter of St. Luke, in which reference is made to the *"Unum necessarium,"* spoken of by our Lord in His conversation with Martha and Mary. A consecrated bell, after it has been set apart for divine worship, must not be used for profane purposes. Do not allow your church bell to be rung in connection with political affairs, or for any other purely secular purpose. See to it that those who ring it do so carefully. Let it always sound before divine service, three times a day for the Angelus, on the eves of Sundays and holydays, and at funerals. During the three last days of Holy Week, from the *"Gloria"* of Holy Thursday until the *"Gloria"* of the vigil of Easter, the church bells must remain silent.[6]

7. The Roman Ritual contains many blessings for things destined for ordinary use. The food which men eat, the houses in which they live, the animals which they possess, the land which they cultivate, may be blessed. Even for the various modern inventions, such as railroads, telegraphs, electric light, the Church has a special formula of benediction. The clergy ought to encourage the faithful to avail themselves of the means of grace thus offered; much spiritual and bodily evil may thereby be averted. Avoid avarice and undue extortion; offer your services

6 § 1. *Cuilibet ecclesiae campanas esse convenit, quibus fideles ad divina officia aliosque religionis actus invitentur.*

§ 2. *Etiam ecclesiarum campanae debent consecrari vel benedici secundum ritis in probatis liturgicis libris traditos.*

§ 3. *Earum usus unice subest ecclesiasticae auctoritati.*

§ 4. *Salvis conditionibus, probante Ordinario, appositis ab illis qui campanam ecclesiae forte dederint, campana benedicta ad usus mere profanos adhiberi nequit, nisi ex causa necessitatis aut ex licentia Ordinarii aut denique ex legitima consuetudine. (can. 1169)*

freely, for such is the command of Christ: "Freely have you received, freely give."

The Stations of the Cross

8. Here seems to be the place to say a few words about the *Way of the Cross*. This devotion was instituted in commemoration of the painful journey which our Saviour made through the streets of Jerusalem, when, after his condemnation by Pilate, His enemies led Him to the place of execution on Mount Calvary. Tradition says that the Blessed Virgin Mary, when her Son's mission on earth was accomplished, frequently visited the various places marked by His and her sufferings, in order to meditate devoutly on the love of God for man. Her example was followed by the pious pilgrims who during the subsequent ages came to Jerusalem to venerate the sacred shrines. From Jerusalem this devout exercise was carried to Europe by persons who had traveled to the Holy Land and who upon their return wished to let others participate in the joys and consolations which they themselves had felt at the hallowed spots. The Friars Minor of the Order of St. Francis were the first who gave the practice formal shape by erecting in their churches fourteen stations, by visiting which the faithful might have a chance, like the pilgrims who went to the Holy Land, to make in spirit the journey which our Saviour and His sorrowful Mother had made before. The devotion received the approbation of the Roman Pontiffs, who did not hesitate to recommend it to all Christians, at the same time enriching it with many indulgences. According to a rescript of Benedict XIII, it is forbidden to give a detailed description of these indulgences. It is only permitted to state in general that whoever devoutly performs the Way of the Cross, is

entitled to the same indulgences that are gained by those who personally visit the holy places in Jerusalem. The reception of the Sacraments is not required, not even for the plenary indulgences. It is enough to be in the state of grace and to observe the general rules prescribed for the devotion. The plenary indulgences, it seems, can be gained only once a day, but all the indulgences can be applied to the souls in purgatory. When the Stations have been erected in a church or some other public place, every Catholic can gain the indulgences, but in a private chapel in a convent, hospital, etc., only the inmates of the house or such as are admitted to take part in the devotional exercises can gain the indulgences.

9. There are quite a number of *regulations with regard to the Way of the Cross.* Some refer to the power of erecting it; others apply to the stations themselves; others, finally, determine the manner in which the exercise is to be performed.

(*a*) The power to erect the Way of the Cross is reserved (*privative quoad alios quoscunque*) to the General Superior and the Provincials of the Friars Minor of the Franciscan Order, who may, however, delegate their subjects, *i. e.,* priests who belong to the Order and who are authorized to hear confessions or to preach. The delegation must be made in writing. Those who do not belong to the Franciscan Order may obtain the faculty either from the General of the Franciscans or from the Holy See, and it is always understood that they cannot make use of it in places where or near which the Franciscans have a residence.

When a bishop has been authorized by the Holy See to erect the Stations of the Cross and to delegate such of his priests as he may deem fit to perform the ceremony, he is not permitted to give a general faculty to this ef-

fect. The priest should in each single case apply to the Ordinary and the latter must give his consent and approbation in writing under penalty of forfeiting the indulgences.

"Ad canonicam erectionem Viae Crucis requiritur inter alia: Consensus Ordinarii loci in quo erigenda est Via Crucis, qui in scriptis dari debet sub poena nullitatis (D. 175, 3. Aug., 1748) et quidem pro unaquaque stationum Viae Crucis erectione, quia non sufficiat consensus generice praestitus pro erigendis stationibus in certo numero ecclesiarum vel oratoriorum sine specifica designatione loci (D. 405, 21 Jun., 1879)." [7]

For the erection of the Stations in public oratories of hospitals, orphan houses, etc., which are under the jurisdiction of the local pastor, the latter must give his written consent, if the ceremony is performed by another priest. For the chapels of convents a written permit of the superior or superioress is required, otherwise the erection will be invalid.

The priest who has performed the function is obliged to draw up a certificate or written deposition with regard to the erection and its particulars. One copy of this *authentica,* framed and put under glass, should be hung up in the sacristy or other convenient place, or at least be kept in the archives of the parish; the other should be sent to the chancellor of the diocese. However, neglect of this injunction would not entail a loss of the indulgences.

(*b*) As regards the Stations themselves, they may be erected either in or outside the church or chapel, for instance, in cemeteries, in groves, or on hillsides. When they are put up outside, they should begin or end in the church or some other sanctuary, and the place should be

7 *Manuale de Indulgentiis,* B. Melat., Romae, 1892.

enclosed or at least sufficiently guarded against profanation. The Franciscan superiors have no power to erect the Way of the Cross in oratories where Mass is not celebrated, and still less in private rooms. Application for such places must be made to the Holy See.

There must be exactly fourteen stations with fourteen crosses. The indulgences are attached to the crosses and not to the pictures. The pictures are not essential, nor do they require any blessing, though they may be blessed. They are merely intended to assist the imagination in meditating on the scenes of the Passion. The fourteen crosses, however, must be blessed with the formula given in the Ritual. This blessing may be performed either before they are put up, or after they are placed on the wall. The priest who blesses the crosses need not put them up himself, but he must bless them in the place where they are to be located. It would not therefore suffice to bless the crosses privately at home and then have them put up.

The material required for the crosses is wood. They may be gilded or ornamented, but must not be so encased in metal as to be concealed from view. Although it is customary, it is not necessary to have the crosses attached to the top of the images. The crosses may be above, below, or entirely separated from the pictures.

There must be some distance between the different stations. If the space allotted to the whole Way of the Cross embraces only three or four feet, the erection will be invalid or at least doubtful. It is immaterial where in the church the Way of the Cross is established, nor is there any rule prescribing that the first station should be placed on the gospel side. However, it seems to be proper to follow the order indicated by the figures.

When the pictures have become damaged, or a new and better set has been obtained, the old crosses, if they are in good condition, may be attached to the new images without any blessing or other formality. The loss of a few (not more than six) crosses does not affect the indulgences. Such crosses may be replaced by others without the blessing. But if a large number is taken off at once, a new canonical erection will be required. The temporary removal of the stations from the wall for the purpose of cleaning or repairing them leaves the Way of the Cross intact, except that during the time the crosses are missing the indulgences cannot be gained. It is not forbidden to change the crosses from one station to another, or to make a different arrangement with regard to distance or place, provided they remain in the same church. But when they are taken off for good, or transferred to an entirely different locality, the indulgences will not be attached to the crosses any longer, and a new erection must be made.

By a Decree, dated July 27, 1900, the Holy See granted a general *"sanatio"* for all Stations of the Cross which up to that time were invalid because they had not been erected in the way the law requires.

(*c*) There are two essential points which must be observed in the devout exercise of the Way of the Cross. First, "it is necessary to rise at each station, change one's place, and go from one to another, unless a person be prevented from doing so by reason of infirmity, the narrowness of the place, or a crowd; in these cases it is enough to make some slight movement and turn towards the following station. By this pious exercise the faithful reproduce, on a small scale, the pilgrimage of the Way of the Cross at Jerusalem. But bear in mind that, wherever it is impossible to pass from one station to another, the decrees invariably require some motion of the body." [8] When the exercise is performed in public,

[8] Decrees of Sept. 30, 1837, and Feb. 26, 1841.

a priest should act as leader and the people follow in procession, men first, women next. At each station the priest will read a short meditation on the Passion and recite alternately with the people one "Our Father" and "Hail Mary" and the act of contrition. All must be admonished to observe modesty in their movements and to be devout and attentive. But if the multitude is too large to keep up order, the following mode may be adopted: All the people remain in their places, whilst the priest, accompanied by two acolytes, goes around the different stations and, stopping before each of them, recites the usual prayers, to which the faithful make reply. It is advisable that they rise in their places when the stations are announced by the priest and then kneel down again.

Vocal prayers are not absolutely necessary, but only of counsel. However, there is another essential condition. For, says the *Raccolta,* "All who wish to gain the indulgences by means of this devotion must bear in mind that it is indispensably required of them to meditate, according to their ability, on the Passion of our Lord Jesus Christ." This does not mean that one must make a separate meditation at each station, it suffices to meditate on the Passion in general.

The exercise must be performed without notable interruptions. A slight interruption, such as is caused by the hearing of Mass, the reception of Holy Communion, or a short confession, will not interfere with the indulgences.

10. It may be well to note that if a person, for some grave reason, is unable to go to the Stations, he can gain the indulgences by means of a crucifix specially blessed for that purpose.

This is a privilege granted by Clement XIV and confirmed by

Pius IX. It reads as follows: "All who are sick, or in prison, or at sea, or in heathen lands, or prevented in any other way from visiting the Stations of the Way of the Cross erected in churches or public oratories, may gain these indulgences by saying with at least a contrite heart and devoutly, the 'Our Father,' the 'Hail Mary,' and the 'Glory be to the Father,' each fourteen times, and at the end of these the 'Our Father,' the 'Hail Mary,' and the 'Glory be to the Father,' each five times; and again one 'Our Father,' 'Hail Mary,' and 'Glory be to the Father' for the Sovereign Pontiff, holding in their hands the while a crucifix of brass, or any other solid substance, which has been blessed by the Father General of the Order of the Friars Minor Observants, or else by the Father Provincial, or by any Father Guardian subject to said Father General."

At present the Holy See will give the faculty to bless such a crucifix to any priest who applies for it. This crucifix (not merely a bare cross) cannot be sold or given away, because the privilege is of a personal character. It may be of any size; but it does not seem to be proper to apply the indulgences of the Stations to a very small crucifix which can hardly be held in the hands.

PART II

THE MINISTRY OF TEACHING THE DIVINE TRUTH

CHAPTER I

HOMILETICS

Article I

IMPORTANCE AND OBLIGATION OF PREACHING

1. Our Blessed Lord said to His disciples: "All power is given to Me in Heaven and on earth; going therefore, teach ye all nations." The teaching of divine truth is an essential element of the Apostolic office, it is a right and a duty inherent in the sacred ministry, being the indispensable means for the spreading of Christianity and for the preservation of the faith among the members of the Church. Scarcely had the Apostles, in obedience to the order which they had received from their Divine Master, commenced to announce the truths revealed to them, when their opponents, the elders of the Jewish synagogue, became alarmed. "They were cut to the heart and they thought to put them to death." This last radical measure was prevented only by the wise counsel of Gamaliel. Still, they caused the disciples of the Nazarene, as they contemptuously called them, to be scourged, "and after they had scourged them, they charged them that they should not speak at all in the Name of Jesus." But the Apostles were not deterred by these threats. "They ceased

not in the temple and from house to house, to teach and preach Christ Jesus." [1] Would the powers of hell—for the Jewish elders were but their instruments—have resorted to such violent means if they had not keenly felt the tremendous influence attached to the preaching of the divine truth? Indeed, if the burning words of an orator, speaking on worldly matters, are able to electrify, as it were, the spirits of his hearers, shall the herald of the Gospel of God, bearing a message from Heaven, wield less power in arousing the souls of those who happen to listen to him?

2. There is a vast difference between a speech and a sermon. Both are means by which we try to convey ideas to the minds of others; both are designed to gain the good will of the hearers and to arouse their enthusiasm. However, whilst the speaker or lecturer has to rely solely upon his personal resources, upon the intrinsic weight of the arguments he proffers, and the manner in which he delivers his oration, the herald of the Gospel is invested with divine authority, provided he really announces the word of God and does not degrade his pulpit by idle talk and improper discussions. "When the priest ascends the altar to preach, he is looked upon, not as an ordinary man, but as the oracle of Christ. He can address his congregation in the language of the Apostle: 'When ye had received of us the word of the hearing of God, you received it not as the word of men, but (as it is, indeed) the word of God.' He is, therefore, listened to with a respectful attention and reverence rarely paid to a public speaker." [2]

3. All clergymen who have charge of souls are obliged to *preach frequently* and to expound the truths of religion to their flocks. "Preach the word," writes St. Paul

1 Acts V.

2 Card. Gibbons, *The Ambassador of Christ.*

to Timothy; "be instant in season, out of season; reprove, entreat, rebuke, in all patience and doctrine."

In the early ages of Christianity it was customary to have a sermon or solemn religious discourse as an integral part of the celebration of the divine mysteries. It was given during the so-called *missa catechumenorum,* which now forms the first part of the Mass, that preceding the Offertory, whence dates the practice still in vogue of delivering a sermon after the Gospel.

A zealous pastor needs no admonition to preach to his flock. He will labor with all diligence in bringing home to the minds of his people the Christian truths and maxims embodied in the revealed law of God. Beholding the tide of wickedness which makes such terrible inroads on the ranks of the faithful, the many dangers arising from the secular press, from secret societies, from heretics, and, last but not least, from impious Catholics, he cannot keep silent, but feels the necessity of opposing the torrent of evil. Great interests are at stake, God's honor, men's immortal souls, the salvation of society. Shall the shepherd sleep whilst the wild beasts of the forest are breaking into his fold, devouring his sheep by the hundreds? Assuredly not, and should it cost his own life, should the enemies raise a war cry against him, he will not be silenced. Even the apparently small success which his preaching may have, does not deter him. In this case he will remember the words spoken by God to the prophet: "Son of man, I have made thee a watchman to the house of Israel, and thou shalt hear the word out of my mouth and shalt tell it them from me. If, when I say to the wicked: Thou shalt surely die, thou declare it not to him, nor speak to him that he may be converted from his wicked way and live; the same wicked man shall die in his iniquity, but I will require his blood at thy hand.

But if thou give warning to the wicked, and he be not converted from his wickedness, and from his evil way, he indeed shall die in his iniquity, but thou hast delivered thy soul."[3]

4. *How often shall rectors of parishes preach?* Under ordinary circumstances they are bound to deliver a regular sermon to their parishioners *every Sunday and holyday of obligation* throughout the year. This is evident from the words of the Council of Trent:

"Quia vero Christianae reipublicae non minus necessaria est praedicatio Evangelii, quam lectio, et hoc est praecipuum episcoporum munus: statuit et decrevit eadem sancta synodus, omnes episcopos, archiepiscopos, primates et omnes alios ecclesiarum praelatos teneri per se ipsos, si legitime impediti non fuerint, ad praedicandum sanctum Iesu Christi evangelium. . . . Archipresbyteri quoque, plebani, et quicumque parochiales, vel alias curam animarum habentes ecclesias quocumque modo obtinent, per se vel alios idoneos, si legitime impediti fuerint, diebus saltem dominicis et festis solemnibus plebes sibi commissas pro sua et earum capacitate pascant salutaribus verbis, docendo ea, quae scire omnibus necessarium est ad salutem, annunciandoque eis cum brevitate et facilitate sermonis vitia, quae eos declinare, et virtutes quas sectari oporteat, ut poenam aeternam evadere et caelestem gloriam consequi valeant."[4]

St. Alphonsus, commenting on this decree, says:

"Doctores affirmant, graviter peccare parochum, qui per mensem continuum aut per tres menses discontinuos concionari omittit."

Some priests in the United States, it seems, used to suspend preaching entirely during the summer season, after the fashion of Protestant ministers, who go on a vaca-

3 Ezech. III, 17-19.

4 *Conc. Trid.*, Sess. V, c. 2.

tion and close their meeting houses. The Fathers of the Third Plenary Council of Baltimore forbade this abuse, and lest those who go to an early Mass throughout the year be left without instruction, enjoined upon all pastors the duty of having a short sermon preached at all Masses on Sundays.

"Fertur, quod maximo cum dolore audivimus, non paucis in locis plerosque fideles fere nunquam audire verbum Dei; siquidem necessitate coacti, aut voluntate, missis privatis assistunt dominicis diebus, inter quarum celebrationem ne una quidem vice, toto anno, pascuntur salutaribus verbis. . . . Efficacibus remediis tanto malo occurrere cupientes, praecipimus, ut diebus dominicis et festis solemnibus, etiam aestivo tempore, omnes qui curam habent animarum, per se aut, si legitime impediti fuerint, per alios idoneos inter celebrationem omnium omnino missarum quibus adstant fideles, sive illae missae sint cantatae, sive privatae, vel etiam valde mane celebrentur, Evengelium diei occurrentis linua vernacula distincte legant, atque si tempus patiatur, per duodecimam horae partem, populum in lege Domini erudiant, omni consuetudine aut praetextu in contrarium non obstante. Quod si quis obstinate neglexerit, ab Ordinario severe puniatur. Sermo vero proprie dictus habeatur in Missa ultima quae apud nos missa communitatis sive parochialis reputatur." [5]

During Advent and Lent a suitable discourse ought to be delivered not only on Sundays, but also on weeks days, at least once a week.[6]

5. "Teach ye all nations," Christ said to His Apostles. The word of God, therefore, is not limited to any tongue or nationality; it is independent of race and national boundaries. A striking illustration of this was given by the Holy Ghost Himself on the first Pentecost. Though the Apostles spoke only their own Galilean idiom, they were

5 *Conc. Pl. Baltim. III,* n. 216.

6 Cf. *Conc. Pl. Baltim. II,* 128 and *C. I. C.,* can. 1345, 1346.

understood by all who were present. "Parthians and Medes," they said in astonishment, "and inhabitants of Mesopotamia, Judea and Cappadocia, Pontus and Asia, ... we have heard them speak in our own tongues the wonderful works of God."[7] Catholic missionaries, in attempting to convert barbarous tribes, have ever considered it their duty to make themselves acquainted with the language of the people amongst whom they were working. Just think of the zealous Indian missionaries in the early history of our country! They took the utmost pains to learn not only one language, but a variety of dialects. In America there are still many mixed parishes, made up of people of different tongues, though they profess the same faith. A priest having charge of such a parish or mission must be just to all. If there be a considerable number of persons who are not sufficiently versed in English to understand an English sermon, the word of God must be preached to them in their own tongue. If the pastor does not know it, he must either learn it, or else obtain the help of other priests for the purpose of preaching. *"Omnibus omnia factus sum,"* St. Paul said; every pastor should follow the Apostolic example and not shrink from inconvenience when the salvation of souls is at stake.

Article II

QUALIFICATIONS OF THE PREACHER

1. The administration of the Sacraments and the preaching of the Word of God are both functions of the sacred ministry, but they differ in this that the Sacraments always work their effect, even though the priest who confers them is far from worthy to act as their minister,

7 Acts II, 9 sqq.

whereas the effect of a sermon depends to a great extent on the personal qualities of the preacher.

"Dolendum quidem est, non semper e divini verbi praedicatione fructum illum et commoda derivari, quae sibi proposuit concionator. Quod verbo divino ipsi vitio vertere nefas esset. Est enim 'sermo Dei vivus et efficax et pentrabilior omni gladio ancipiti' (Hebr. IV, 12). Neque id semper inscientiae auditorum aut pravitati et oscitantiae tribuendum. Conferenda plerumque est in ipsum concionatorem culpa, qui suo muneri imparem se gerit. Quemadmodum enim gladius quamvis optimus, quo miles ineptus utatur, parum valet ad hostem feriendum ac pellendum; sic verbum Dei, quantumvis per se efficax, inepti concionatoris ore prolatum, vires amittit parumque aut nihil confert ad durissima impiorum hominum corda emollienda, convincenda ac corrigenda." [1]

2. No clergyman should dare to ascend the pulpit unless he is duly authorized. Referring to the preaching of our Lord, the Gospel says: *"Erat docens sicut potestatem habens, et non sicut Scribae eorum et Pharisaei."* [2] The Son of God had received His commission from His Heavenly Father. The power thus conferred upon Him He communicated to His Apostles. Ever since it has been an established rule in the Church that a so-called *missio canonica* is required for the preaching of divine truth. *"Nullus autem saecularis sive regularis etiam in ecclesia suorum ordinum contradicente episcopo praedicare praesumat."* [3]

The new Code has laid down these rules:

Tum clericis e clero saeculari, tum religiosis non exemptis facultatem concionandi pro suo territorio solus concedit loci Ordinarius. (can. 1337).

1 *Conc. Pl. Balt. II,* n. 135.
2 Matth. VII, 29.
3 *Conc. Trid.,* Sess. XXIV, c. 4.

§ 1. *Sacerdotes extradioecesani sive saeculares sive religiosi ad concionandum ne invitentur, nisi prius licentia ab Ordinario loci in quo concio habenda sit, obtenta fuerit; hic autem, nisi eorum idoneitatem aliunde compertam habeat, licentiam ne concedat, nisi prius bonum testimonium super concionatoris doctrina, pietate, moribus a proprio eiusdem Ordinario habuerit; qui, graviter onerata conscientia, secundum veritatem respondere tenetur.*

§ 2. *Licentiam tempestive petere debet parochus, si agatur de paroeciali ecclesia aliave eidem subiecta; rector ecclesiae, si de ecclesia parochi auctoritati non obnoxia; prima dignitas, de Capituli consensu, si de ecclesia capitulari; moderator seu cappellanus confraternitatis, si de ecclesia eiusdem confraternitatis propria.*

§ 3. *Si ecclesia paroecialis sit simul capitularis aut confraternitatis propria, ille licentiam petat, qui sacras functiones iure peragit.* (can. 1341.)

§ 1. *Concionandi facultas solis sacerdotibus vel diaconis fiat, non vero ceteris clericis, nisi rationabili de causa, iudicio Ordinarii et in casibus singularibus.*

§ 2. *Concionari in ecclesia vetantur laici omnes, etsi religiosi.* (can. 1342.)

3. The herald of the Gospel must be a virtuous man. *"Pectus est, quod disertos facit."* Words which do not come from the heart cannot find an echo in the hearts of others. How can a man venture to proclaim truths which stand in glaring contradiction to his own life? Will his hearers be moved? Will he strike their souls with terror? Will he make them hate sin and love virtue? Hardly, because they will at once respond, *"Medice, cura teipsum."* To be a good musician you must not only know the theoretical rules of music, but be able to handle an instrument, so as to lure forth from it harmonious sounds, and for this purpose you must be gifted with a musical ear. Thus, to preach divine truth with success, your very life must bear testimony to what

your mouth utters, because life alone is able to produce life. *"Cuius vita despicitur, restat ut eius praedicatio contemnatur."* [4] For a priest's words to have due influence on his people, he must be respected by them, not only for his official position, but also for his personal worth as a man and a Christian. They must believe implicitly in his learning, his judgment, his sincerity and consistency, his personal holiness, and his earnest concern for their salvation. They may applaud a facile, graceful, sweet-voiced speaker, and bound by the magic of his words, they may be forced to weep or to smile at his bidding, but when he would persuade them to a change of life, to the sacrifice of long-cherished habits, to the patient wearing of a crown of thorns—they look to the man behind the words, and the final issue generally depends, not on what he says, but on what he is. We look for light and counsel only to honest, unselfish, reliable men, men who speak decisively, but only from experience and conviction, who are incapable of deceiving, whose sterling personal worth has passed into a proverb." [5]

The minister of God, when about to read the Gospel, is directed to pray: *"Munda cor meum ac labia mea, omnipotens Deus, qui labia Isaiae prophetae calculo mundasti ignito, ita me tua grata miseratione dignare mundare, ut sanctum evangelium tuum digne valeam nuntiare."* Pure must be the heart, pure the lips of him who acts as a living instrument of the Holy Ghost, as a messenger of Heaven. The preacher ought to suppress all thoughts of vain ambition or self-complaisance. Oh, how many sermons are wont to be without effect, because he who delivers them looks for his own glory instead of

4 St. Gregory the Great. 5 *Eccles. Review,* Vol. XXIII, p. 16.

seeking the honor of God! A truly humble man will produce wonders, even though his sermons are less elaborate in style or less accurate in gesture.

4. A clergyman who desires that his preaching shall bring forth an abundance of fruit, must study. *"Nolo te declamatorem esse, sed mysteriorum peritum et Sacramentorum Dei tui eruditissimum."* [6] The truths which you preach must have been well pondered; they must be stored in your mind so as to constitute a sort of intellectual arsenal, furnishing a variety of weapons, wherewith you may attack the enemy at any time. The sources from which you should draw are the works of the illustrious theologians of past ages, St. Augustine, St. Ambrose, St. Chrysostom, St. Jerome, among the early Fathers; St. Thomas, St. Bonaventure, St. Bernard, among the Scholastics; Suarez, St. Alphonsus, St. Francis de Sales, among those of the later centuries. Also the various modern authors should not be lost sight of. Three great Cardinals—Wiseman, Manning, Newman—have largely contributed towards diffusing Catholic doctrine among English-speaking races. No priest familiar with the English language should omit to read at least some of the works which these great writers have left us.

5. Above all, however, if you are ambitious to become a powerful pulpit orator, betake yourself to the *study of the Bible.* In it you will find the Word of God pure and genuine, without any human admixture. *"Omnis scriptura divinitus inspirata utilis est ad docendum, ad arguendum, ad corripiendum, ad erudiendum in iustitia."* [7] It is to be lamented, indeed, that in many sermons preached nowadays, you hear a great deal of modern

6 St. Jerome.

7 Tim. III, 16.

science, quotations from poets and profane authors, even from the secular press, but not a word borrowed from Holy Writ. Need we wonder that people listening to this kind of talk become worldly-minded? The tendency of the age is to minimize Catholic doctrine, to deny revelation, to extol humanity, to break down the barriers erected by natural and divine law. How shall a Catholic priest be able to stay this torrent of corruption? Perhaps by throwing himself into it and swimming with the current? A few have tried it, but they perished miserably. The only remedy is to return to that source from which a stream of sound doctrine is ever pouring forth, namely, Holy Scripture.

Should any one doubt this, we refer him to the golden words of his Holiness, Pope Leo XIII, in his famous Encyclical, *"Providentissimus Deus"* (Nov. 18, 1893):

"Atque propria et singularis Scripturarum virtus a divino afflatu Spiritus Sancti profecta ea est quae oratori sacro auctoritatem addit, apostolicam praebet dicendi libertatem, nervosam victricemque tribuit eloquentiam. Quisque enim divini verbi spiritum et robur loquendo refert, ille non loquitur in sermone tantum, sed et in virtute et in Spiritu Sancto et in plenitudine multa. Quamobrem ii dicendi sunt praepostere improvideque facere qui ita conciones de religione habent et praecepta divina enuntiant, nihil ut fere afferant, nisi humanae scientiae et prudentiae verba, suis magis quam divinis argumentis innixi. Istorum scilicet orationem quantumvis nitentem luminibus languescere et frigere necesse est, utpote quae igne careat sermonis Dei, eamdemque longe abesse ab ea qua divinus sermo pollet virtute; vivus est enim sermo Dei et efficax et penetrabilior omni gladio ancipiti et pertingens usque ad divisionem animae et spiritus."

6. If your preaching is to be successful, you must be a *man of prayer. "In meditatione mea exardescet ignis,"* says the Psalmist. The great and saintly heralds of the

Gospel who succeeded in carrying away multitudes by the power of their speech in bygone ages, were men of prayer. In the silent hours which they spent in conversation with God, their hearts were filled with a burning charity and zeal which shone on their faces when they ascended the pulpit. Their ideal in this regard was none less than Christ Himself. There is a deep meaning in what the Gospel says: "Jesus, having dismissed the multitude, went up into a mountain alone to pray." In the stillness of the night, when every voice was hushed and the people lay asleep in their homes, the Son of God slumbered not, but was absorbed in profound meditation. He fully realized the evil contained in sin, and the misery caused by it. A holy zeal to sacrifice Himself for His brethren was the result, and this zeal lent wonderful unction to the discourses delivered the next day. Let the priest be devoted to prayer and meditation, then he will not be at a loss what he shall say to his people; he will not experience any difficulty in finding a suitable subject, in getting the right ideas and selecting the proper words. His mouth will overflow with what his heart abounds in. As the dew refreshes the plants and flowers, which were withering under the burning sun, so a Sunday sermon which the pastor has first meditated on himself, will refresh the drooping hearts of the people. "No one who has not put it to practical experience, can understand how the mind advances in the light of truth, when prayer is mingled with study and when the understanding makes frequent ascents to God as the author of light and truth and the first cause of knowledge. When we think of God, we are on the side of truth; thought itself becomes a kind of prayer, and God increases our light. What made a St. Augustine, a St. Bernard, a St. Thomas, a St. Bonaventure,

and all these holy and luminous doctors of the Church? They prayed almost as much as they thought, and their thinking was a kind of prayer, because they thought in God the Father of lights, and the Word of Truth under the movement of the Spirit of the living God helped their infirmity. This habit shines forth in their writings as in their lives, and their maxims, even when transplanted from their minds into ours, have in them a grace and profundity of inexhaustible truth that illuminates many things." [8]

Article III

THE SUBJECT-MATTER OF SERMONS

1. Sermons are delivered to the end that men may gain a knowledge of all that pertains to their eternal salvation, and that they may act according to this knowledge. The subject-matter, therefore, comprises the whole of Christian doctrine. *"Docentes eos servare quaecumque mandavi vobis,"* Christ said to His Apostles. And the Roman Catechism observes: *"In eo praecipue ecclesiastici doctoris opera servabitur, ut fideles scire ex animo cupiant Iesum Christum et hunc crucifixum; sibique certo persuadeant atque intima cordis pietate et religione credant, aliud nomen non esse datum hominibus, in quo oporteat nos salvos fieri."* [1]

A pastor is bound to preach often on those dogmas which every Christian must know, either *necessitate medii,* or *necessitate praecepti,* namely, the mysteries of the Blessed Trinity and the Incarnation, the necessity of grace, the Sacraments, the true Church, the

8 Ullathorne, *Ecclesiastical Discourses,* p. 173.
1 *Cat. Rom.,*

necessity and manner of prayer, and the four last things. He should likewise make his flock acquainted with the ten commandments and the precepts of the Church. The sacred liturgy should also be brought within the grasp of their mind; the rubrics of the Mass, the ceremonies of Holy Week, and the rites observed at the various blessings should be explained occasionally. In speaking of moral subjects,[2] be not satisfied with thundering against vice and sin, but show the nature of the various virtues which people in our days but too often neglect,—such as humility, obedience, justice, charity, chastity. The best rule will be to follow the Sunday Gospel, but make the application of the text so as to treat of the whole Christian doctrine within a given time, for instance, two or three years. However, you may interrupt your order now and then to preach on the Blessed Virgin, or on the Saints, or on a particular mystery, whenever a special feast occurs. The Roman Catechism has an excellent plan for Sunday sermons.

The Fathers of the Second Council of Baltimore justly say:

"Praestantissimum igitur hunc librum [Catechismum Romanum] concionator prae manibus habeat, saepiusque legendo ac meditando terat, et ex eo tum optima et tutissima vitae christianae instituendae documenta, tum rerum tradendarum seriem hauriat. Qua ratione capita fidei Catholicae ac morum integra et ordinata auditoribus suis explicabit. Nil tamen vetat, quin ordi-

2 "Narration of vulgar or atrociously wicked occurrences, constantly thundering or threatening or punishing, will blunt the finer sensibilities, whilst a mawkish sentimentality will cultivate effeminacy among the hearers. Especially dangerous, however, are those subjects which are apt to draw the will of man into sin, for instance, graphic descriptions of various vices, too plain a description of secret sins and of the excuses and means which sinners adopt." (*The Priest in the Pulpit.*)

nem hunc abrumpere aliquando liceat, ad Deiparae ac coelitum laudes et exempla proponenda, ad Christi patientis ac morientis historiam enarrandam, aut ad alia dicenda, quae festi dies, aut Evangelii loca quae in sacris peragendis recitantur, aut alia temporis et rerum adiuncta suaserint." [3]

2. In this connection we deem it fit to caution young ecclesiastics against certain *abuses*. The pulpit is both a public and a sacred place. Hence all matters which concern individuals only, or which are purely secular and profane, should be excluded from it. Carefully avoid airing your personal grievances. Do not make the pulpit a platform of self-defense in thrusting upon the public silly tales brought to your ears by old women or cranks.

"Quodsi inter concionatorem et aliquos ex commisso sibi grege lites, simultates, iurgia forte extiterint, ipse tamen, rectene an perperam laesus fuerit, ad privatam iniuriam ulciscendam sacro loco et tempore abuti nequaquam audeat." [4]

If scandals have occurred, and you deem it your duty to warn the people, always adhere strictly *"ad rem"*: make no personal allusions, mention no names, make no remarks that are apt to throw a slur on private persons.

"In vitiis insectandis, gravi quidem et, quoties expedit, acri sermone utatur. Neminem tamen adstantium, quae intolerabilis audacia foret, nominatim reprehendat, aut insidiosa verborum circuitione ita notet designetque, ut ab omnibus nosci facile possit." [5]

Do not talk about delicate matters in which a man's feelings are easily hurt, for instance, national foibles,

3 *Conc. Pl. Balt. II*, n. 133.
4 *Ibid.*, n. 140.
5 *Ibid.*, n. 140.

faults found only with certain classes and professions, fashions of dress followed by ladies, etc. Be not too positive in your assertions, do not call certain actions mortal sins if there is room for an excuse.

"Caveat [concionator], ne austera sua ipsius indole, et rigidiorum scriptorum auctoritate motus, tamquam lethalia peccata facile quaedam damnet, quae piorum et gravissimorum antistitum et theologorum iudicio aut nulla reprehensione digna, aut toleranda, aut tantum venialia censentur. Unde mala maxima et plurima existunt. Licita enim aut minus prava per falsam, ut vocant, conscientiam, crimina fiunt gravissima quae in mortem animae cedunt." [6]

In discoursing on dogmatic subjects, avoid subtleties, do not touch upon difficulties and doubts which are beyond the reach of your hearers, for this may be detrimental to the faith, especially of young people. Lay particular stress upon divine authority, and do not minimize the Christian dogmas in order to please nominal Catholics, who wish to serve both God and the world.

"Non suum, non 'verbum hominis, sed, sicut est vere verbum Dei,' annuntiare debet concionator. Idcirco non dubia neque incerta, non sua placita auditoribus proponat, sed certa et vera, quae ex sacris libris, eorumque fidissimis interpretibus, Conciliis nempe, Patribus, ac Pontificibus depromuntur. . . . Quum de fide catholica agit, depositum custodiat, devitetque profanas vocum novitates, quibus res ipsae paullatim facile corrumpuntur. Ut vetus auctor monet, 'nove dicat, non tamen nova.'" [7]

Do not desecrate the house of God by mingling *politics* with your sermons.

"Multo minus se civilibus aut politicis rebus immisceat; aut

[6] *Ibid.*, n. 141. [7] *Ibid.*

de magistratibus vel rempublicam moderantibus ea, quae aeque an inique sentiat, in medium proferat. Quod quidem sine maxima bonorum offensione et sacri muneris dedecore fieri nunquam potest." [8]

Even so-called *patriotic harangues* should not find their way into the pulpit. Let them be consigned to the lecture room and the public hall. Patriotism is hardly lost sight of by people in our days. It needs a check rather than a stir, lest it turn into chauvinism and race hatred.

3. Great care, finally, must be exercised in speaking on *money matters.* In this country, where the Church depends entirely on the charity and good will of her members, a pastor may be compelled to remind the people occasionally of their duty to contribute to the support of ecclesiastical institutions, causes and persons. Whenever you deem it necessary to give an admonition of this kind, do it from the broad standpoint of faith and morals; do not scold, but instruct the people. Show them how and why they should be generous, and that a special blessing attaches to generosity. Encourage them to give cheerfully and from a truly religious motive. Sermons of this kind will not fail to produce fruit, provided they do not occur too often. Particular statements or remarks of a strictly financial character should not be interwoven with the sermon; they come under the rubric of announcements. These ought to precede the sermon, or still better, be made after Mass. Even in the announcements never be personal or show a spirit of avarice and greed, especially as regards your own income.

[8] *Ibid.*, n. 142. However, if a political question should involve religious interests, such as the erection of parochial schools or freedom of worship in public institutions, the pastor may, nay should instruct his people on the religious aspects of such a question.

4. A good sermon requires *preparation.* The priest who ascends the pulpit without having carefully considered what he intends to preach, and without having arranged at least the substance of his remarks, tempts God and dishonors the sacred ministry.

The *manner of preparing a sermon* differs according to circumstances. We advise young ecclesiastics to write out their sermons in full for the first five years after ordination, and to learn them by heart. Tiresome as this may be, it will accustom you to a habit of study; it will help you to observe order in your sermons, and it will prevent commonplace talk. The faithful, who have been toiling the whole week, absorbed in worldly matters, when they come to church on Sunday, have a right to hear something to refresh their souls. Do not feed them, therefore, with a hastily patched up speech. Cardinal Gibbons rightly observes:

"Imagine a clergyman strutting into the pulpit and in the sacred precincts of the temple before a hushed congregation, delivering himself in a tiresome and perfunctory manner of some commonplace remarks, which the people have heard over and over again; or becoming a *Jupiter tonans,* making up for lack of ideas by a thundering and aggressive voice, or talking throughout of dollars and cents, without any allusion to the Gospel; or indulging in general vituperation; or venting his anger on a particular parishioner under a thin disguise of language which many of his hearers, as well as the object of his assault, can easily penetrate. I can hardly conceive a spectacle more cowardly and contemptible than that of an anointed minister taking unwarrantable advantage of the immunity which his sacred office bestows on him, protected by the armor of his priestly robes, sheltering himself behind the breastworks of the pulpit, and pouring forth volleys of offensive language, that he would not dare to utter to a gentleman on the streets. Such license must arouse in

every honest breast sentiments of righteous indignation. The people came for bread, and they received a stone. They came for peace and consolation, and their hearts were filled with sadness and irritation." [9]

Article IV

MANNER OF PREACHING

1. The first quality of a good sermon is *simplicity*. The minister of God must speak in a language which his whole audience is able to understand. The Code says:

§ 1. *In sacris concionibus exponenda imprimis sunt quae fideles credere et facere ad salutem oportet.*

§ 2. *Divini verbi praecones abstineant profanis aut abstrusis argumentis communem audientium captum excedentibus; et evangelicum ministerium non in persuasibilibus humanae sapientiae verbis, non in profano inanis et ambitiosae eloquentiae apparatu et lenocinio, sed in ostensione spiritus et virtutis exerceant, non semetipsos, sed Christum crucifixum praedicantes.* (can. 1347).

Too many sermons fail to produce the desired effect for want of plainness. Lofty thoughts and ingenious reflections may be good enough for a lecture held before a learned assembly or before professional men. A parochial sermon, is intended for all. The wise and the ignorant, the rich and the poor, the old and the young, men and women, should derive benefit from it. "Except you utter by the tongue plain speech," says St. Paul, "how shall it be known what is said? For you shall be speaking into the air." [1] High-sounding words, fine phrases, flowery language, long and rotund periods

9 *The Ambassador of Christ*, p. 273.
1 I Cor. XIV, 9.

are unintelligible to persons of ordinary capacity, who constitute the bulk of the audiences in most of our churches. Even the few learned listeners who may be able to comprehend the preacher's meaning, will, it is to be feared, rather feel delighted by the style and oratorical display than moved by the truths expressed.

"Unfortunately, now and then we hear of Catholic priests who try to imitate the tricks of Protestant preachers. They make it a point to say something odd, whimsical, fantastical, and bizarre. A plain sermon instructing the ignorant in the truths of Christianity, or exhorting evil-doers to repentance, is not according to their taste. It would be too commonplace, they say. What they want are those oratorical, colored-light pyrotechnics wherein the pulpiteer exploits his facility of curious phrase. This, however, makes the exposition of divine truth contemptible in the eyes of the serious and thoughtful and an object of ridicule to the worldly minded." [2]

St. Francis of Sales, in a letter addressed to an ecclesiastic, justly says: "Lengthened periods, polished language, studied gestures, and the like, are the bane of preaching. The texture of the discourse should be natural, without useless ornament, without affected expression. I know that many say the preacher should delight; but, as for me, I distinguish and say, that there is a pleasure consequent on the doctrine which is preached and the impression made upon the hearers; for what soul is so insensible as not to feel extreme pleasure in learning the way to Heaven, how to gain paradise, how to appreciate the love which God bears to us? And in order to impart this pleasure all diligence should be

2 *Fortnightly Review* (St. Louis, Mo.), Vol. IX, p. 750.

used to instruct and to move. But there is another sort of pleasure, which oftentimes is an obstacle to instruction and persuasion—that which results from tickling the ear with profane elegance of language and a certain balancing of words which is altogether artificial. And as to this I say without hesitation, that a preacher should not make use of it because it belongs to profane orators, and whosoever preaches in this manner, preaches not Christ crucified, but himself. St. Paul detests preachers who are *'prurientes auribus,'* and, consequently, such as are solicitous to please their hearers."

2. There is still *another fault to be avoided.* Some priests seem to believe that popular preaching consists in using vulgar expressions, in telling witty stories or amusing anecdotes.

"Curet [*concionator*] *ne unum vitium effugiendo, in alterum incurrat, et sermo eius ex facili in humilem, rudem et incompositum delabatur. Neque, ut plebecula libentius atque attentius audiat, vocibus e platea et trivio haustis utatur, aut iocis et facetiis indulgeat. Cui enim ne domi quidem et inter suos scurram aut mimum agere liceat, id eum in templo, ipsam prope aram, et sacro munere fungentem facere, maximae impietatis est."* [3]

"A facetious remark naturally suggested by the occasion may be, perhaps, allowed; but to reduce the exhortation to a comic scene—as some do by introducing ridiculous trifles or curious stories with attitudes and gestures designed to make the audience laugh—I do not know how they can reconcile such an exhibition with the respect due to the temple of God and to the pulpit from which is announced the word of God, and in which the preacher fulfills the office of ambassador of Jesus Christ. The auditors, indeed, will laugh and be merry, but afterwards they will be distracted and indevout, and instead of attending to the moral instruction will continue to reflect upon the witticism or ridiculous story they have heard." [4]

3 *Conc. Pl. Balt. II,* n. 138.
4 St. Alphonsus, *Letter to a Religious.*

A good sermon ought to be not only plain, but also *logical.* The arguments must be marshalled so as to make an impression. Proofs based upon the authority of the Scriptures should first be adduced, next those drawn from the Fathers, finally those which are derived from reason;—all to be followed by examples and illustrations. Quote the texts of Holy Writ accurately and in a manner that is impressive. The transition from one point to another must be made naturally, so that each part has a close connection with the following.

3. A sermon should have three great or main *divisions:* (*a*) the exordium, or introduction; (*b*) the body of the discourse; (*c*) the peroration, or conclusion.

In the exordium you prepare your hearers for the subject you wish to speak upon; in the body of the oration you dwell upon the subject chosen; in the peroration, besides recapitulating briefly what you have said before, you add a moral exhortation and an appeal to the passions. In an ordinary Sunday sermon it may be well to observe the catechetical form of question and answer. In a catechism class the answers are given by the scholars; in a sermon the preacher, after he has put the question, gives the answer himself. This mode of preaching is very instructive and productive of splendid fruit.

4. To give effect to your sermon, you require *action.* The tone of your voice, the gestures you make with your hands, the motions of your body, must be in conformity with what your lips utter. Space does not allow us to enter into details. We refer our readers to the text-books of rhetoric. It may suffice to quote St. Alphonsus: "As regards the voice, the preacher should avoid speaking in an inflated tone or in a monotonous and invariably loud tone of voice. What moves

and engages the attention of the hearers is, to speak at one time in a strong, at another time in a middle, and at another in a low tone of voice, according as it suits the sentiment that is expressed, but without any sudden or violent fall or elevation; now exclaim, now pause, and now resume with a sigh. This variety of tone and manner keeps the audience always attentive. The preacher should avoid gestures that are affected or oft repeated in the same form, or too vehement with much agitation of the body. The arms should be moved with moderation; the hands should not be raised above the head, nor extended too much sideways, nor held too confined. In delivering the exordium, the preacher should remain stationary; in delivering the first sentence he should not use gestures; in the second, he should commence to use the right hand, keeping the left resting on the pulpit or on the breast. Let him take care not to keep his arms too close to the sides, or to raise both at the same time in the form of a cross, or to throw them behind the shoulders. He should rarely strike them against each other or against the pulpit. To stamp the feet is very unbecoming. It is a fault to twist the head, or move it too often or too violently, or to hold it always raised or always inclined upon the breast. The eyes should accompany the motion of the head; and hence it is a fault to keep them always closed or cast down, or immovably fixed in one direction. The preacher should never run from one side of the pulpit to the other. He should, for the most part, speak from a middle position, so as to be seen equally from either side, but it is useful to incline occasionally to the right or left, without, however, turning the back in the opposite direction." [5]

[5] *Instructions to Preachers*, p. 243.

As to the *length of sermons,* we wish to state: No sermon should exceed an hour, because this is very fatiguing for the hearers, filling them with disgust and thus destroying the good fruit. For an ordinary Sunday sermon half an hour is fully enough. During the hot season, or when it is extremely cold in winter, you may be satisfied with ten or fifteen minutes, and for an early Low Mass, five minutes are sufficient.

"Tertio brevis sit oratio evangelica. Non opus est longa concione inter missarum solemnia. Neque verendum est ne cuipiam minus placeat brevitas, quam rerum dicendarum gravitas et grata quaedam orationis varietas comitetur." [6]

[6] *Conc. Pl. Balt. III,* n. 216.

CHAPTER II

CATECHETICS

Article I

IMPORTANCE OF CATECHETICAL INSTRUCTION

1. The ministry of teaching the divine truth is not confined to preaching. Sermons are given principally for the benefit of adults, whose mental capacity and religious training are such as to enable them to listen with profit to a public discourse. But what about children? Shall they be allowed to grow up without any religious instruction, or may a pastor safely leave their religious training in the hands of the parents? Certainly not. *"Sinite parvulos ad me venire, et ne prohibueritis eos,"* [1] Christ said, thereby insinuating that it is a duty incumbent on all pastors of souls to impart divine truth to the little ones.

The religious training of youth is called catechising (from the Greek word κατηχέω, which means to sound or sound into one's ears). This work is performed both in church and in school. It differs greatly from preaching, inasmuch as children cannot be made to learn Christian doctrine except by a very slow process of development. Besides, it is not enough to explain things to these little ones; it is necessary also to question them, to see whether their mind has conceived the right ideas and whether they retain them in their memory. Fi-

[1] Matth. XIX. 14.

nally, the Divine Word must be expounded to them in a language familiar to their ears. Childlike words and sentences must, as much as possible, be chosen. Not solid food, but milk, in a spiritual sense, should be offered to them, just as in the physical and natural order mothers first nurse their babes with their own milk. St. Augustine calls the catechumens: *"germen pium, examen novellum, flos nostri honoris et fructus laboris, gaudium et corona mea."* A priest should always regard the little ones of his congregation as the most precious portion of his flock, as tender lambs of which he is the shepherd and keeper.

The teaching of catechism is more important than preaching, and also more difficult. It is a humble work, which leaves little room for honor and ambition, but which for that very reason is all the more meritorious. "The instruction of children becomes a grateful task to the pastor, when he reflects that he is casting the seed of faith in virgin and fruitful soil, where there are no briars or weeds of doubt to choke it. The child is naturally innocent and artless, open and ingenuous, affectionate and confiding. He accepts without misgiving the truths that are taught him. The pastor has, therefore, an open and solid foundation on which to rear the edifice of faith and piety. He has no rubbish of false doctrines to clear away before he begins to erect the building. He has no obstacles to remove, no sophistries to encounter, no prejudices to overcome. In the words of St. Peter, his pupils, as new-born babes, receive the rational milk without guile, that thereby they may grow unto salvation. They have no more suspicion of any poison or error in the food of knowledge given them than the infant that is nourished at the breast of its mother." [2]

2 Cardinal Gibbons, *The Ambassador of Christ.*

2. From early times the Church has carefully insisted on the education of youth, because if the rising generation is left in ignorance about what concerns their eternal salvation, the future of the Church will be jeopardized. Saintly and learned men in all ages, men who were regular pillars of theological science, did not consider it beneath their dignity to teach little children. St. Augustine not only instructed catechumens, but published a special book for the use of catechists. This little volume (*De Catechizandis Rudibus*) is still of great value and deserves no less admiration than the large theological treatises left by the same author. Gerson, the illustrious chancellor of the University of Paris, felt proud to instruct children in the rudiments of faith. When it was hinted to him that this humble work might be derogatory to his rank and position, he vindicated himself by his beautiful little treatise, *De Parvulis Trahendis ad Christum.* St. Charles Borromeo could find no better means of reforming his diocese than by establishing a large number of schools in which Christian doctrine was imparted to the young. St. Francis de Sales acted on the same principle, and by his own example tried to foster among his clergy a zeal for the religious instruction of children. Of this Saint, so dearly beloved and admired for his tenderness and meekness, a contemporary remarks:

"I had the happiness of assisting at these blessed instructions, and never before did I witness such a sight. The good and gentle Father was seated on a raised chair, his little army around him. It was charming to hear how familiarly he explained the rudiments of faith. At each step numerous comparisons fell from his lips. He looked at his little crowd, and his little crowd looked at him. He became a child with them, in order to mould in them the perfect man according to Jesus Christ."

In our own age who has not heard of those successful catechists, Dupanloup, Sailer, Wittmann, Gruber? Dupanloup, who, when stationed at the Madeleine in Paris, by his wonderful manner of catechizing, attracted crowds, not only of young, but also of grown people, speaks from experience when he says: "I owe everything to the catechism; everything for my soul, everything for my ministry, everything for my heart; nay, I would even say, everything for my career." We could mention many other names, but these will suffice to stimulate in our young ecclesiastics a holy ardor for this important function of catechizing the juvenile portion of the fold of Christ.

Obligation of Giving Catechetical Instructions

3. It is not left optional to pastors of souls how often they shall teach the catechism. The Council of Trent says: *"Episcopi etiam saltem dominicis et aliis festivis diebus pueros in singulis parochiis fidei rudimenta diligenter ab iis ad quos spectabit, doceri curabunt et si opus sit etiam per censuras ecclesiasticas compellent, non obstantibus privilegiis et consuetudinibus."* [3] The Fathers of the Third Plenary Council of Baltimore are emphatic in urging all priests who have charge of souls to comply with the duty of catechizing, which, they say, can never be dispensed with. *"Ad rectores animarum spectat per se ipsos pascere gregis sui agnos. Patris nomine prorsus indignus foret ille, qui filio fame pereunti panem frangere inique recusaret. Volumus ergo, ut rectores ecclesiarum vel eorum vicarii saepius adeant dominicis diebus scholas catechismi, ferialibus autem parochiales, ac etiam collegia seu gymnasia et academias puerorum et puellarum*

3 *Conc. Trid.*, Sess. XIV, c. 4.

quae a sacerdotibus non reguntur. Praeceptores sacerdotali charactere non insigniti, sive religiosi sive laici, magno equidem sunt adiumento in iuvenum institutione, at munus verbi Dei docendi sibi proprium non habent. 'Labia enim sacerdotis custodient scientiam, et legem requirent ex ore eius.'" [4]

4. Some detailed rules regarding the teaching of Christian doctrine are laid down in the Encyclical Letter of Pope Pius X, dated April 15, 1905. Addressing the bishops, the Sovereign Pontiff says:

"Wishing to satisfy the weighty obligations of Our high and Apostolic office, and desiring to see uniformity of custom everywhere established in so important a matter, We decree and strictly command that in all dioceses throughout the world the following regulations be observed and enforced:

"(1) All parish priests, and in general all to whom the care of souls is committed, must teach the catechism to their young boys and girls for the space of one hour on all Sundays and holydays of the year without exception, explaining to them what each is bound to believe and practice in order to attain eternal salvation.

"(2) They shall also, at stated times in the year, carefully prepare these children for the Sacraments of Penance and Confirmation by courses of instruction extending through many days.

"(3) Likewise, by means of appropriate instructions and exhortations, given every day during the Lenten season, and, if necessary, also after Easter, they shall, but with very particular care and diligence, prepare their young people of both sexes for a worthy reception of their first holy Communion.

"(4) Let there be canonically established in every parish the association commonly known as the Society of Christian Doctrine, by means of which, especially where the number of priests is small, pastors may secure lay help in the teaching of the catechism; these lay teachers should apply themselves to their task out of zeal for the glory of God, as well as from a de-

[4] *Conc. Pl. Balt. III*, n. 217.

sire to gain the rich indulgences lavishly granted by the Roman Pontiffs.

"(5) In the larger cities, especially where there are public academies, colleges, and universities, let religious doctrine classes be established for the purpose of teaching the truths of our faith and the precepts of Christian morality to the youths who attend public institutions wherein no mention whatever is made of religion.

"(6) And since, in our times especially, those more advanced in years stand in no less need of religious instruction than the young, all pastors and others having the care of souls shall, on Sundays and holydays, at an hour most convenient for the majority of the faithful instruct them in the catechism, using plain and simple language adapted to their intelligence. This is in addition to the usual homily on the Gospel prescribed for the parish Mass, and the hour chosen should not conflict with that of the children's instruction. The Catechism of the Council of Trent should be followed in all these instructions, which ought to be so ordered as to cover in the space of four or five years the entire matter of the Apostles' Creed, the Sacraments, the Ten Commandments, Prayer, and the Precepts of the Church.

"All this, Venerable Brethren, We determine and decree by Our Apostolic authority; it will now be your duty, each in his own diocese, to put it into effect immediately and in every detail. Moreover, it will be incumbent upon you to be vigilant in this matter, using your authority unto the end that what We now enjoin be not overlooked and forgotten, or, what would be just as bad, that it be not put into effect negligently and listlessly. Indeed, if you would prevent such a result, you must constantly exhort and urge your pastors not to attempt these catechetical instructions off-hand, but to prepare for them with the utmost care, for thus they will not discourse in words of human wisdom, but 'in simplicity of heart and the sincerity of God.' Let them take pattern by Christ Himself, Who, though uttering 'things hidden from the foundation of the world,' nevertheless declared all things 'in parables to the multitudes; and without parables He did not speak to them.' We know, too, that the Apostles, who were trained by Our Lord, did the same; and St. Gregory the Great used to say that 'their great-

est care was to preach to the simple folk the plainest truths, things not high and lofty, but such as they could easily comprehend.' And in matters of religion it is not different in our day; most men are to be moved and won by what is most simple and direct.

"Now it would be a mistake, and far from Our intention, were any one to conclude from what We have said about this striving after simplicity in religious instruction, that such manner of discourse calls for no effort, no thoughtful preparation. On the contrary, it demands much more than any other kind of public speaking. Far easier it is to find an orator who can deliver an elaborate and brilliant sermon, than a catechist able to give a simple but flawless instruction. Therefore, however much one may be gifted by nature with ease in composition or fluency of expression, let him nevertheless be persuaded of this—that he will never derive any real fruit for souls from his instructions on Christian doctrine to children or to the people, unless he has prepared himself well by long and careful study and meditation. It is a grievous mistake to count on the people's ignorance or slowness of comprehension, and use this as an excuse for negligence in the matter of preparation. The fact is that, the less cultured one's audience, the greater care and pains must be taken to bring within the reach of their feebler comprehension truths most sublime and far above the reach of the ordinary intelligence, yet as necessary to salvation for the ignorant as for the learned."

Article II

PERSONAL ENDOWMENTS OF THE CATECHIST

1. The catechist, as a matter of course, must be pious, zealous, and devoted to his work. It is self-evident, too, that he must have a thorough knowledge of what he intends to teach. Here also applies what we have said in an earlier article concerning the requisites of a good preacher.

Apart, however, from piety and knowledge, a catechist must be endowed with three virtues, namely: Love, pa-

tience, and gentleness. His love must be that supernatural love which makes him consider each pupil an innocent and immortal soul, destined for heaven, and to be led thither by his guidance. Our Divine Saviour furnishes us the best pattern of this love. It was His joy to gather the little ones around Him, to speak to them as a father speaks to his child, in order to gain their confidence, to instill into their young minds the ideas of eternal truth, and to implant in their hearts habits of virtue. The disciples, feeling indignant at what they deemed undue molestation, tried to keep the children and their mothers away, but the Master gently reproved them, saying: "Suffer the little children to come unto Me and forbid them not; for the kingdom of Heaven is for such." "Amen, I say to you, whosoever shall not receive the kingdom of God as a little child, shall not enter into it; and, embracing them and laying His hands upon them, He blessed them."

2. If a catechist is gifted with love, he will not be wanting in *patience*. Not all children are bright, attractive, well-bred, but many are dull, ill-bred, talkative, subject to evil habits, obstinate, disobedient, lazy. Add to this the fact that children often receive little or no education at home, that they are surrounded by vicious examples, the father, perhaps, being a drunkard, the mother a non-Catholic, or, if she be a Catholic, careless about her religious duties; that their attendance is very irregular on account of long distance from church, want of proper clothing, etc. It sometimes takes truly heroic courage not to become disgusted with certain young boys and girls. Again, it is no easy matter to accommodate yourself to the capacity of the juvenile mind, to step down from the high platform of your own education to the low ground on which children move. You may have to repeat things

again and again, ask one and the same question ten times over and in different ways and forms, so that all may understand it, not only the intelligent, but also those who are less talented.

3. *Gentleness* is the third requisite of a good catechist. He should be friendly and show a bright countenance. Your soul may be ever so much troubled, your mind feel ever so deeply pained, do not show your bad humor before the children. Control your temper and conceal your inward sentiments, as a mother is wont to hide the anxieties of her heart before her little ones. Ungentle manners will be at once noticed by the pupils, they will lose confidence in their teacher and begin to hate his instructions. An amiable manner, on the contrary, will attract their youthful hearts and make them attend with pleasure.

Article III

METHODS OF CATECHETICAL INSTRUCTION

A—GENERAL OBSERVATIONS

1. Always see to it that the pupils of the catechism class pay close attention, and, therefore, insist upon strict silence. It will help much to have a certain order and fixed places assigned to the scholars. The smaller and younger children should sit next to the catechist, the older ones farther back, but each should have a special place marked out for him. When you are speaking, let your eyes wander over the whole class, for this is the best means to keep them attentive. Those who are unruly should be quietly called to order. Never employ corporal punishment; never strike or slap the children; do not dare even to touch the girls. Do not call the chil-

dren opprobrious or vulgar names, rather praise and encourage them. Little presents in the shape of books, pictures, medals, etc., will help to foster diligence, provided they be given rarely and only to those who really deserve them.

2. Let your voice be moderate. Do not speak too loud, or in a shrill tone, or too quickly. Modulate your voice according to the nature of the subject upon which you are discoursing. If you notice that the children are becoming restless, if they begin to move and to talk, try to find out what is the cause. Very likely you yourself are to blame. Do not simply preach to your class by doing all the speaking yourself; give the children a chance to speak by ever and anon interposing questions, especially asking those who seem to pay no attention. Occasionally you may tell a little story to keep the pupils interested and to fix their minds on the matter.

3. The instruction must be adapted to the age and condition of the audience. It must be given in a manner that all can fully understand what is said. The catechism or book which is in the hands of the children shows you the plan to be followed. Be not satisfied with simply impressing the words of the text on the minds of the scholars, but add the necessary explanation. *"In catechizandis rudibus,"* says St. Augustine, *"via tritissima tenenda est. Quid vero hoc sibi vult? Nihil aliud nisi per analogiam singula in libro tantummodo brevissime notata explicare et quasi illustrare."* A mere recitation of what the catechism contains is not sufficient; the matter must, as it were, be digested. In your language, in your words and sentences, accommodate yourself to the manner in which the children are wont to think and speak. Do not use too many abstract terms, but prefer concrete expressions. Foreign terms should not be made use of at

all, or, if used they should be carefully explained. Here we have some trouble with our English language: too many of its words, derived from the Latin and French, are unintelligible to children. Hard as it may sometimes seem to find the right expression, still a little experience will remove the difficulty.

Among children a teacher must think and talk like a child—in short sentences and in a conversational tone. St. Augustine says:

"Suavius est matri minuta mansa inspuere parvulo filio quam ipsam mandere ac devorare grandiora. Non ergo recedat de pectore etiam cogitatio gallinae illius quae languidulis plumis teneros foetus operit et susurrantes pullos confracta voce advocat cuius blandas alas refugientes superbi praeda fiunt alitibus."

4. The articles of faith must be taught wholly and completely, as something which we have to believe because God the eternal Truth has told us so. Show the beauty and the great advantages of these dogmas by applying them to everyday life. When the principal feasts of the ecclesiastical year, such as Christmas, Easter, Pentecost, come around, give a little instruction on the dogma which the feast suggests. Thus you will lead these little lambs of the fold to the fountain of life.

B—SPECIAL RULES

1. *Questioning* is an indispensable feature of catechetical instruction. It constitutes, if we may say so, its very soul. It must not, however, be done at random, but in proper form and according to fixed principles. Follow the order of the catechism and insist upon the young scholars learning their lessons by heart exactly as they

are found in the book. Be not satisfied with incomplete or mutilated answers. To facilitate matters observe the following rules:

(*a*) Let the pupils, either singly or in chorus, read that part of the book which they shall have to study for the next class.

(*b*) This being done, immediately add what is called the verbal explanation, namely, an interpretation of the words and sentences.

(*c*) In the next class have them recite their lesson and examine them on the meaning of the different terms and expressions. Ask not only the bright and talented scholars, but also those who are slow and dull. If they give a good answer, praise them; if not, help them a little; if they have been lazy, punish them, but not too severely, lest they become disgusted with religion.

(*d*) After the recitation is over, give an explanation of the subject-matter. Analyze the various points, render them clearer by comparisons or analogies, demonstrate the excellence and practical worth of the dogma or precept. Try to make an impression upon the hearts of your young hearers, to win their affection, and to rouse their will. Bring forward examples by way of illustration, especially from Bible history or the lives of the Saints. However, let not your discourse become too long, but introduce questions now and then to prevent the children from getting distracted. At the next hour examine them on the matter thus explained.

Method of Catechizing

2. There are two *methods of teaching:* the synthetic and the Socratic. The first means to teach so that the pupil simply listens and patiently receives the ideas con-

veyed to his mind. Naturally, in this case, the teacher is supposed to be invested with some authority or intellectual superiority. The Socratic method is that mode of teaching by which the pupil himself has to discover what he is looking for, ascending step by step until he reaches the final goal. The teacher, in this case, merely guides by suggestion or by answering questions. The method to be followed in catechetical instruction is the synthetic. Christian doctrine is based upon divine authority; the priest is invested with power to teach. The children respect and honor him. They do not desire to search for truth; they expect the priest to tell them what they are to believe and to do. The Socratic method may be followed but seldom, with advanced scholars. [1]

3. A distinction has to be made between catechetical instruction given in school and in church. At the first only the children are present, and but one particular class or department; in the second, those also participate who no longer attend school, for instance, youths up to the age of fifteen or sixteen, and even adults, especially the parents of the children, may come to listen. In church the priest may be somewhat more diffuse in his discourse and insert points which are instructive for all, but the instruction as such must be given to the children, though on a broader scale than in school.

1 Spirago-Messmer (*Method of Christian Doctrine,* p. 217) speaks of three forms regarding teaching. He says: "Three principal forms may be mentioned for our purpose: the lecture form or discourse, where the teacher alone speaks and explains the subject in coherent discourse while the pupils listen; the question form or dialogue, where the teacher asks questions to be immediately answered by the pupils, hence both speaking in turn; the object form, where the teacher exhibits to the eyes of the children the matter to be learned. When teaching children, no one of these forms may be used exclusively, but now one, then another, just as the catechist perceives that at the time being this or another will serve its purpose best. As a rule the lecture and question forms should go together."

It is an error to believe that the instruction in Christian doctrine may be left to *school teachers,* lay or religious. They have no *missio canonica,* and besides, lack the necessary knowledge. They have not made any theological studies, accomplished though they may be in other branches. Christian doctrine must not be placed on the same level with secular sciences. The teaching of it, first and last, belongs to the priest. He should consider it as one of his chief duties and visit the parochial school under his care regularly on fixed days and at stated hours. He should make an agreement with the teachers, so that they, as well as the children, are ready when he comes. It depends upon the number of pupils and the degree of advancement they have made how often religious instruction should be given by the priest. If the classes are large, the pastor should attend to it every day, else every other day, or at least twice a week. The school teachers may attend to what we may call the technical part of religious instruction, namely, the recitation and verbal explanation, and this they should do every day, say, for half an hour in the morning after school has opened. If the classes or grades of the school are not very large, it may be advisable to combine two of them for catechetical instruction. Things must be arranged so that children, during the time they go to school, go through the whole catechism and Bible history at least twice before they make their first Communion. Have a list of each department and do not allow any to absent themselves. The school teachers may be consulted as to what department the individual scholars should be assigned to, but after they have been placed, the teachers ought not to make a change of their own accord, but should consult the pastor about it.

4. We desire to add one remark concerning those con-

gregations or missions which have no parochial school. Their number, alas, is still very great. The principal thing is to see to it that the children get a thorough religious instruction at their first Communion. Still, it would be exceedingly wrong to let them grow up without any religious training until they reach the age of ten or twelve years, or to leave the whole matter in the hands of the parents. Do the best you can under the circumtances. Gather the children in church every Sunday at a suitable hour. Divide them into classes or grades, have at least two departments, a senior and a junior, and teach them yourself.

In missions that have no regular Sunday service, employ some lay person, male or female, for the purpose of teaching the children of the congregation the catechism on Sundays when there is no Mass. Inform the teachers as to what they are to do, and supply them with books to help them. Men or women willing to assume this office and task of charity can be found in almost any place; but it is wrong to leave the whole work in their hands and to have nothing in the line of religious instruction for the young except a Sunday school carried on by a lay teacher all the year round. A priest neglecting his duty to this extent is unworthy of the name of pastor, and he will have to answer for many a soul lost through his fault. "Neglect of a child is far more pernicious than neglect of an adult member. It will be impossible for the child to practice religion if he has not received a sound religious instruction, and to refuse or neglect to give him that instruction is almost identical with casting him away from the Church, keeping him from God and Christ, and dooming him to eternal perdition." [2]

The *Sunday school* is but a poor substitute for that

2 Luebbermann, *The Priest in the Pulpit.*

religious education which a child receives by attending a parochial school. Therefore, at missions where no parochial school exists, the pastor should, if possible, appoint other days besides Sunday for catechetical instruction; thus only may he hope to achieve a somewhat satisfactory result.

Article IV

CATECHETICAL BOOKS

1. Although the catechist by his living word contributes a great deal towards the religious instruction of the children, yet they must have a book which, in a short and concise way, contains the principal heads of Christian doctrine, and will, therefore, serve them as a guide.

The two requisites of a *good catechism* are: theological truth and simple language which children can understand. Many catechisms fail in the second requisite, the language not being suited to the youthful mind. There is a movement on foot to have but one catechism and to make it obligatory for the whole Catholic world. A preliminary step in this direction was taken by the late Pope Pius X. A new and short catechism was prescribed for Rome and its suburban dioceses. Whether this or any other catechism will become a standard work of its kind and be adopted in all countries, the future has yet to show. The Fathers of the Third Plenary Council of Baltimore tried to create uniformity in regard to the catechisms used throughout this country by issuing the following decree: *"Statuimus ut comitatus instituatur Rmorum Episcoporum quorum erit: 1° Catechismum seligere.....prout magis necessarium et opportunum aestimaverint. 2° Opus suum ita perfectum ad coetum Rmorum Archiepiscoporum remittere, qui denuo cate-*

chismum recognoscent, et typis accurate mandari curabunt. Hoc catechismo in lucem edito quamprimum uti teneantur omnes animarum curam habentes, et praeceptores tam religiosi quam laici." [1] The catechism thus ordered was published soon after, but did not meet with universal favor. The book was found faulty, wherefore several bishops hesitated to adopt or prescribe it for their dioceses. Hence the question as regards a uniform catechism for the whole United States is still *in statu quo.* Wherever the Baltimore Catechism, or any other, has been prescribed by the Ordinary, the pastor must use it, because the Ordinary's authority on this head is unquestionable. The Baltimore Catechism was intended to be obligatory only for English schools and congregations, though it was the wish of the prelates that it should be translated into other languages and be taught in non-English speaking schools as well. The Council also recommended that religious instruction be given to children of foreign parentage both in English and in their mother tongue. "Wherever this is not carried out or may not be practicable, the catechist may find frequent occasion to use both languages in particular instances in the course of his instruction. He may illustrate the term in one language by the corresponding term in the other language, and thus turn the disadvantage into a decided advantage. It will, beyond dispute, always be advisable to mention the English term along with the other, at least in the more important and fundamental doctrines, since these children may, as the Council observes, at a future time, be placed in circumstances where entire nescience of English religious terms would entail serious disadvantage." [2]

2. Together with the catechism, *Bible history* must be

1 *Conc. Pl. Balt. III,* n. 219.
2 Luebbermann, *The Priest in the Pulpit.*

taught. Bible history is to the catechism what the book of exercises is to the grammar. Both are necessary for acquiring a thorough knowledge of religion. In primary schools Bible history should furnish the main subject of religious teaching, because historical facts are concrete things and hence more easily grasped by beginners than abstract doctrines. It will be necessary, though, to have a short abstract of biblical stories for beginners, or else to select only certain easy and interesting chapters and reserve the rest for the more advanced classes.

We may be permitted to append a few sentences from the preface of the English translation of Knecht's Commentary on Holy Scripture: "Bible history, to claim a place in religious instruction, must do so only inasmuch as it bears on the doctrines of faith. Thus Bible history becomes an object lesson in faith, a veritable pictorial catechism. How powerfully, for instance, is the truth of an all-ruling Providence illustrated by the histories of Joseph and Abraham. Bible history develops and expands truth. The texts of Scripture that in the catechism stand isolated and shorn of their contexts, are now seen in the light of their surroundings and speak to us with a new force and meaning. It is clear that Bible history is not to be read merely as a story book, that it is to be studied not on its own account, but because it imparts life and vigor to religious instruction. The first stage in teaching Bible history is the narrative. The teacher tells the story briefly, so as to enable the children to see with their eyes and hear with their ears what is to be said and done. A story well told is half explained. After the story has been told, the children open their books, and one or more read it aloud, the teacher adding any further explanation that may be necessary. But the impression will quickly disappear unless measures be taken to fix it in the memory. This is the next process. The repetition in class consists in the children telling the story independently and in a connected way. But the deeper meaning of the story is still hidden from them. The commentary is the key that opens

the gate of this wider knowledge. Every Bible story contains dogmatic and moral truths. To draw out these truths and to bring them vividly before the children is the most important part of instruction in Bible history. And this is the function of the commentary. In the application the truths elicited are brought home to the individual child and are held up to him as a rule of life and conduct."

Catechetical Literature

Thein, *The Catechism of Rodez.*
Dupanloup, *Ministry of Catechizing.*
Luebbermann, *The Priest in the Pulpit.*
Hay, *The Sincere Christian.*
Keenan, *Catechism of the Christian Religion.*
Mrs. Sadlier, *Catholic Anecdotes.*
Knecht, *Commentary on Holy Scripture.*
Knecht, *Praktischer Kommentar zur Biblischen Geschichte.*
Lambing, *The Sunday School Teacher's Manual.*
Power, *The General Catechism Familiarly Explained.*
Gruber, *Katechetisches Handbuch.*
Mey, *Vollständige Katechesen.*
Girardey, *Commentary on the Catechism of Rev. W. Faerber.*
Caferata, *The Catechism Simply Explained.*
Deharbe, *Erklärung des Katholischen Katechismus.*
Schmitt, *Erklärung des Mittleren Deharbe'schen Katechismus.*
Jungmann, *Theorie der Geistlichen Beredsamkeit.*
St. Augustine, *Liber de Catechizandis Rudibus.*
Spirago-Clarke, *The Catechism Explained.*
Messmer, *Spirago's Method of Christian Doctrine.*
Baierl, *The Creed Explained.*
Nist, *The Practical Catechist.*

PART III

PASTORAL ADMINISTRATION

CHAPTER I

TEMPORAL MATTERS

Article I

ORGANIZATION OF PARISHES

1. The United States up to a recent date was called a missionary country, because ecclesiastical affairs here had not yet obtained that stability and perfect order which is found in countries where the Church has existed for centuries, and where custom or law has determined in full detail all which comes under the head of Church government. Plenary and provincial councils, in connection with instructions sent out by the Propaganda, or issued by bishops, have removed much of the primitive disorder. Moreover, in consideration of the stupendous growth of the Catholic Church in America since by the erection of the first episcopal see at Baltimore, in 1788, a regular hierarchy was established, the Holy See has deemed it proper to withdraw the ecclesiastical provinces of this country from the jurisdiction of the Propaganda and to put them under the immediate rule of the various Congregations and Departments of the Roman Curia. However, there is yet room for improvement, and most of our

bishops and priests are still true missionaries, whose duty it is to organize and build for the future, not only to preserve what has been handed down from the past. By the oath of fidelity which everyone must take who is ordained *titulo missionis,* a priest is bound to go wherever his Bishop or Ordinary sends him. Following the maxim of the Apostle, *"omnibus omnia factus sum,"* he must be ready to sacrifice his fortune, his health, his person. He must divest himself of any predilection for a certain place, of national feeling, especially in mixed congregations, of love of comfort and luxury. If the place to which he is assigned is new, he must build it up; if it it has been neglected, he must remodel it; if debts have been contracted, he must see to it that they are paid, no matter whether he will receive any personal advantage from his work or not. Success may come later, although the one who has done the labor may not derive any personal or earthly benefit from it. The heavenly recompense promised by our Lord to His faithful servants will never fail him.

2. Not seldom a priest will be forced to lay the foundations of a *new congregation.* What should be his manner of procedure in such a case?

First of all it is necessary to have the bishop's consent, which, as a rule should be given in writing. Next, the needs and ability of the people must be examined. This may be done by a visit to the various houses and to each family, or by a public meeting called in a fitting place. If the majority, especially the most influential families, are against the erection of a new parish, or a division of the old one, it may be better either to drop or to postpone the matter. When there is a real necessity on account of the spiritual wants of the people, it will not be difficult to

get the support of all good persons; a few dissenters should not be noticed.

3. Suppose it has been decided to organize a new parish; then the next question is the choice of a suitable place. As far as possible the church should be erected in the center of the congregation. In cities it is not advisable to build in the business section, or too far off in the outskirts, or too near a railroad, or too close to a Protestant church, a public school, a jail, or other undesirable place. Choose a corner lot with sufficient ground for all the buildings that may be necessary, a whole block if you can get it. The ground should not be too low, sandy, or marshy. If the property has to be bought, it will not be wise to let a mortgage remain on it; pay for it in cash if possible. Besides, care must be taken that the property is free from all incumbrance. To make sure of this, an abstract of title should be procured. The deed by which the property is transferred should be carefully examined. It should be a deed in fee simple. When the congregation has to be incorporated, it must be done in the legal title of such corporation, otherwise in the name of the bishop, never in the name of the priest, unless he paid for the property with his own money. After the deed has been drawn up in regular form, it must be recorded in the court house of the county within which the property is situated, otherwise the transfer will not be legal. A copy of the deed should be kept in the archives of the congregation; the original must be sent to the bishop or his chancellor.

4. After the site has been selected and procured, steps should be taken to collect funds for erecting a church. It would be imprudent to contract a big debt at the very beginning. Hence, do not commence before you have on

hand at least one-half or two-thirds of the money needed, or have it sufficiently secured so that you can get it when it is needed. Besides, never go beyond the present wants and means of the congregation, but build so that the church, school-house, or whatever it is, can be easily enlarged. In cities it is best to begin by combining church and school under one roof.

The usual way of raising money is to collect from house to house. It requires sacrifice on the part of the priest, but there is commonly no way to avoid it. A collection tour of this kind will help him to become better acquainted with the members of his parish. Let him at the same time take up a census, and try to get an insight into the spiritual condition of his flock.

A census, both financial and spiritual, should be taken up in a large congregation with a more or less floating population once every year. In small parishes, especially in rural districts, where the population is not apt to change very much or within a short time, it may be sufficient to take up a census once in five years.

It may be well to collect first from those who are poor or not so well off, and afterwards from the wealthier members of the congregation, to arouse the ambition and zeal of the latter class. When the sums of money promised are comparatively large, prudence and economy demand that the terms of payment be divided (six months, one year, two or three years). You must also take into consideration that some may fail or be slow in paying their subscriptions. This deficiency will have to be supplied by loans, for which timely provision should, therefore, be made. It is a wise thing to collect as long as the building is in progress, because when it is finished the zeal of the people is apt to cool off.

5. For the building of a church, school-house, parish

house, etc., or any considerable portion thereof (tower, sacristy, sanctuary), a plan with accompanying specifications ought to be drawn by a competent architect and be sent to the bishop for approbation. The pastor should study the plan and specifications, and let others who are competent judges inspect them; often a great deal of money and trouble may thus be saved.

After these preparatory steps have been taken a notice should be inserted in the local papers, inviting contractors and mechanics to figure on the plan, for which enough time (about one month) should be allotted to them. On an appointed day they should meet together, and the pastor, with the building committee, if there be one, or with the trustees of the congregation, in presence of the superintendent, should open the sealed bids to see to whom the contract may most advantageously be awarded. There are, however, different ways in letting contracts:

(1) A contract is let for the whole structure or job to one person, engaging him to furnish all the material, which material, however, must be clearly specified. This is the ordinary mode.

(2) Special contracts are made for the different parts of the work—for the masonry, wood-work, painting, etc.; in this case each separate contractor must furnish his own material.

(3) The contract is for labor only, the material being furnished by yourself. This mode is the cheapest, provided you have experience in business and are familiar with the rules of the trade.

(4) No regular contract is made, but you yourself furnish all the material, hire the workmen, and pay them by the day or week. This method may be adopted for smaller jobs.

A few practical rules are the following:

(*a*) Always make a contract in writing, if the amount be considerable, and have it signed in presence of two disinterested witnesses.

(*b*) Never omit to ask bonds of the contractor, for double the amount the work will cost.

(*c*) Always stick to the contract; never change it; for extra work make an extra contract, otherwise the contractors are not bound by their agreement and cannot be sued in court.

(*d*) Have the payments fixed beforehand, and do not pay until the work has been examined by the superintendent and found satisfactory.

(e) See to it that the workmen are promptly and regularly paid by the contractor, likewise the firms that furnish the material; otherwise they will take a lien on the building and you may be obliged to pay twice.

(*f*) Even though you have a superintendent, watch your workmen closely, and have work not properly done done over at once. Do not mind complaints raised by incompetent members of the congregation.

(*g*) The building committee or board of trustees should be heard and consulted, but the pastor should not allow them to overrule him.

(*h*) Have a clause inserted in the contract that no work shall be done on Catholic holydays of obligation.

(*i*) Appoint a date when the work must be finished, so that, if it is not finished, the contractor will lose a certain percentage.

(*j*) Never pay more than was stipulated, even if the contractors, by unforeseen circumstances, have made no profit or erred in their figuring. But if they actually lost money on the building, it seems fair to compensate them, provided it was not their own fault.

Article II

THE MANAGEMENT OF TEMPORALITIES

A—THE GATHERING OF FUNDS

1. A pastor must bear in mind that, as *custos ecclesiae,* he is responsible not only for the souls entrusted to his care, but also for the temporal goods which belong to his parish, since they are the means by which the principal end, the eternal salvation of men and their spritual welfare, is effected. Property being necessary for divine worship, the Church claims the right of possessing such as inherent in herself, and independent of all civil laws or State grants. Temporal goods belonging to ecclesiastical bodies are *"res sacrae,"* whether blessed or not; therefore those who are entrusted with their keeping and management, whether priests or laymen, commit a sacrilege if, through culpable carelessness or malice, they allow these goods to be lost or to depreciate in value.

As a rule, all pecuniary means needed for the support of religion in this country come out of the pockets of the people, who, so far, have contributed liberally towards this end and will, let us hope, continue to do so in future. Pastors should prudently foster this spirit of pecuniary sacrifice, especially among the rising generation, lest the people grow cold in faith and become indifferent to the Christian heritage of their forefathers. It is also incumbent on the pastor to handle the temporalities of the congregation or mission with business tact and practical wisdom.

It must be borne in mind that in acquiring funds for the support of religion only such ways and means may be employed as are neither wrong in themselves, unjust,

unfair, scandalous, nor forbidden by diocesan or provincial laws.[1] The principal sources of income for parishes and missions are: *pew-rent, collections, subscriptions, sale of cemetery lots, fairs, picnics, donations.*

2. *Pew-rent* is the money paid annually by parish members for the exclusive right of occupying a seat or pew in church during divine service. Custom and contract will determine how far this right goes; in no case, however, can it be a right of ownership, but only of use. Whoever wishes to be an active member of a parish, should rent at least one seat. Those who refuse to do so, have, strictly speaking, no title or claim upon the priest's ministry, although charity will prompt a pastor not to refuse them his services altogether, since on such occasions a lost sheep may often be brought back to the fold. Provision must also be made for the poor who are unable to pay; to them free seats ought to be assigned. The rate of pew-rent is to be fixed so that the annual amount covers the current expenses, for which no other funds exist. Such current expenses are the priest's salary, the salaries of the organist and sexton, ordinary repairs, light, fuel, interest, and insurance. The rent may vary according to the location of the seats, or it may be the same throughout. The terms of payment must be arranged beforehand; generally the rent is paid in advance, and a written or printed receipt is given for each payment. In order to insure regularity in this matter, it is advisable for the pastor to announce a few weeks ahead when the pew-rent will fall due, and to send a written notice to those who are in arrears. If this has no effect, the pew may be rented to another party.

3. The second means of obtaining money for church

1 Cfr. *Conc. Pl. Balt. III,* tit. IX, c. 5.

purposes are the *collections which take place during divine service*. A priest performing a sacred function, especially when saying Mass, is strictly forbidden to interrupt the same and to go collecting through the aisles. This task should be left to trustworthy laymen. When a collection is taken up for a special purpose, envelopes may be used, but not too often (say, once or twice a year).

4. *Subscriptions* come next in order. They are resorted to when new buildings are to be constructed, when extraordinary improvements are to be made, when debts are to be paid off, or any other extraordinary expenses occur. It is well to explain to the people what the subscription is for and how much money you expect to raise. A preliminary meeting of the leading men of the congregation should be held, to ascertain whether a subscription will be practicable. Generally the priest himself will have to go around; but if the district is too large, lay collectors may be appointed.

Under the head of subscriptions fall the moneys gathered by *societies* whose main object is to help the church in its financial struggles, such as building associations and altar societies. Building associations work well in large city parishes, but not so well in country missions. Altar societies should be established in all congregations; care, however, must be taken in organizing them. The president and treasurer ought to be pious persons with business tact, who, moreover, have the confidence of the members. The members may also have among their duties the sweeping of the church, washing the altar linens, sewing and mending articles for the sanctuary, etc.

5. In some places, the *sale of cemetery lots* constitutes a source of income for the church. No general rule can be given here, as everything depends upon local circum-

stances. This much, however, is certain,—the deed granted must not convey the right of ownership, but simply the right of use. The moneys thus received, the Council of Baltimore directs, should not be appropriated by the priest.

6. *Fairs, picnics, bazaars* and other *festivals,* form additional means of enlarging the pecuniary resources of a congregation. The Council of Baltimore does not forbid them, but tolerates them with certain restrictions; priests are warned to be cautious in regard to them, as they are fraught with evil. This evil lies in the fact that thus the merit of the people is greatly diminished or lost altogether, it being not only a work of charity and religion, but also of personal gain. Again, there is danger in the nightly gatherings of young people at dances, etc. Only when there is a real necessity should a pastor hold a fair or festival, and then use all possible precautions so as to lessen the dangers as much as possible. Festivals, bazaars, etc., if arranged for the benefit of a church, are simply a *minus malum,* which may be tolerated, but should not be encouraged. Let the priest on such occasions watch lest doubtful characters intrude themselves. Have a police officer at hand, forbid the sale of liquors, eliminate unjust or scandalous games, tricks, etc., and never arrange a fair or like amusement during Lent or Advent, or on Sundays, holydays of obligation or fast days. Of course, after it has been decided to hold a festival, the pastor owes it to the congregation to work hard to make it a success. For this purpose it is necessary to reduce the expenses as much as possible and to appoint the right persons in the different departments, in order that a good profit may be obtained.

7. As a last monetary source *donations* may be mentioned. Individuals or societies as a body, sometimes

contribute to the support of the church by making presents in the shape of altars, pulpits, chalices, windows, organs, bells, chandeliers, etc. With prudence and zeal a pastor ought to be able to arouse a holy ambition or emulation among his flock. Occasionally remind those that have means to remember the church in their last will.

B—THE PRESERVATION OF ECCLESIASTICAL PROPERTY

1. A pastor must not only be industrious in gathering funds for his parish, but he must also be careful in preserving whatever has been accumulated in the line of *ecclesiastical property,* whether movable or immovable. In most congregations there exists a board of trustees, or a committee of laymen, whose office it is to assist the pastor in the management of the temporalities. As these bodies may become a burden, caution should be used in appointing or electing the members.[1] In all matters of importance they ought to be consulted.

The finances cannot be kept in order unless a written record is kept of both the receipts and the expenditures. In each parish or mission, therefore, several account books (books for pew-rent, collections, journal), should be kept. The entries must be made in a legible way, and the books be kept in a suitable place in the presbytery, if possible, in an iron safe.

It is well to call a meeting of the trustees every now and then. This meeting should be held monthly, quarterly, or at least once a year. An annual account or itemized statement of all sums of money received or disbursed, debts, etc., should be compiled towards the end of the year, or at the beginning of the new year. One copy of it should be sent to the chancellor of the diocese and an-

1 *Conc. Pl. Balt. III,* n. 287.

other kept in the archives of the parish. The people should be kept informed regarding the financial status of the parish, either by regular statements read from the pulpit, or by printed reports distributed among the pew-holders.

2. Not only cash money is to be handled carefully, but all parish property, movable and immovable, should be well guarded and kept in good condition. As to the *church edifice,* it is expedient and necessary to watch everything minutely and see that all is in order. The roof, the windows, the steeple, the basement, etc., ought to be examined every now and then. Repairs ought to be made without delay, for every delay will increase the cost.

Next to the church comes the *cemetery.* It should be well fenced in, closed and locked, and the graves, walks, trees, etc., carefully kept. Being consecrated ground, it should not be profaned by amusements, the playing of children, etc.

The *school-house* also forms an important object of solicitude. The rooms should be arranged so as to accommodate all pupils comfortably and decently. The building itself, walls, doors, and windows, no less than the furniture, should be kept in such shape as to be a credit to the congregation, that no parent may have a pretext to send his children to a non-Catholic school.

Finally, the *priest's residence* should not be neglected. The different apartments should be clean and in good condition. The furniture, being the property of the congregation, ought not to be abused. If the house is a frame building, it needs a coat of paint now and then. The yard, trees, garden, farm, stable, attached to the residence, must be well taken care of. Private parties should not be allowed to encroach upon the property of the congregation and assume rights to which they are

not entitled, such as the feeding of cattle, drainage, etc. Doings of this kind may cause the property to sink greatly in value. Though it is not altogether forbidden to sell or rent church property, yet this can be done only with certain restrictions. The lease must not exceed three years. For the sale of real estate and *res pretiosae,* or placing a mortgage, the bishop's permission is absolutely necessary.[2] Finally, all church property ought to be insured in some reliable company against loss by fire and storms.

C—THE PRIVATE FINANCES OF THE CLERGY

1. According to the saying of Holy Scripture, *"Qui altari servit, de altari etiam vivere debet,"* a priest, who faithfully attends to his charge is entitled to a proper living from the revenues of the church. This living must be adequate to his position. Since we have no ecclesiastical benefices in this country, custom or diocesan statutes determine how much those engaged in the sacred ministry shall receive. The bishop of the diocese has full power to fix the temporal income of his clergy, and no priest has a right to deviate from the rule thus established. If he does so without special permission, he is guilty of theft and sacrilege, and makes himself liable to censure and punishment.

2. The main sources of clerical income in this country are the salary, the *iura stolae,* and donations. In most dioceses special laws exist regulating the *salary of the clergy.* In the absence of such laws, custom or a special agreement made with the board of trustees will determine the amount. Care should be taken by each clergyman that he gets what is due to him regularly and

2 Cfr. the Bull *"Apost. Sedis,"* tab. IV, n. 3.

at the proper season. If he allows his salary to accumulate too long (over a year), he will forfeit all title to it, unless the Ordinary grants a prolongation.[1]

Iura stolae are the fees or *perquisites* which the individual faithful are wont to give in consideration of personal ministerial services rendered by a priest. Local custom or diocesan rules determine how much the people shall pay on these occasions. The rate is to be taken at the lowest, and the faithful are not forbidden to give more (provided this be done voluntarily), nor the clergy to accept more.

Donations are sometimes made as extras for the temporal support of a clergyman. Such donations in the shape of free gifts may be offered by individuals, by societies in a body, or by the whole congregation. Note, however, that when they do not consist of money, but of other things, for instance, a buggy, horse, automobile, house furniture, vestments, etc., they do not always constitute a personal present. A priest may be given only the right of use with the understanding that he will leave the objects to his successor in case of removal. Particular circumstances must be considered to determine whether or not such offerings are intended as personal and individual gifts or not. Special collections, taken up in church with the permission of the bishop at Christmas or Easter, rank as donations of which no public account need be given. Should the Ordinary forbid them, the priest must submit and not appropriate to himself any public collection.

3. Although a priest is free in the management of his own pecuniary affairs, yet he must observe the rules of prudence and justice. He should not rashly contract

1 *Conc. Pl. Balt. III*, n. 281.

debts and pay his creditors promptly. Be not extravagant in spending money, nor enter into wild speculation in order to get rich quick. Keep a careful account of your private affairs. Do not forget the poor, the Church, and works of charity. The Apostle justly remarks: *"Si quis autem domui suae praeesse nescit, quomodo ecclesiae Dei diligentiam habebit?"* [2] The Third Plenary Council of Baltimore has an admonition to this effect which is worth reading.[3] On the whole, a priest should be satisfied with his position and not seek a fat place, as they say, this being contrary to the promise he made when he entered the ecclesiastical state (*"Dominus pars haereditatis meae,"* etc.), and often leads to false and unbecoming transactions, to calumny, hatred, simony, and scandal.

2 Tim. I, 3, 5.

3 *Conc. Pl. Balt. III*, n. 277.

CHAPTER II

PAROCHIAL SCHOOLS

ARTICLE I

THE NECESSITY OF PAROCHIAL SCHOOLS

1. Whenever possible a Catholic congregation should have its own parochial school, which means a school that is under the immediate supervision of the pastor, and where all the children of the parish receive an elementary education in the secular branches, together with sound religious instruction. The civil government in this country does not interfere with Catholics erecting their own schools, but neither does it contribute towards their erection or support, and hence the burden falls upon the Catholic body, in particular upon the parents. The fact that our people have to pay a double tax (the tax for public schools also being demanded of them) cannot be admitted as sufficient ground for not having a Catholic school. Neither is the priest allowed to neglect the erection of a parochial school, or to close one which exists, under the pretext that it causes him too much extra work. Only a moral or absolute impossibility (long distance from the church, extreme poverty, etc.), may excuse, at least *pro tempore*.[1]

A priest who has no parochial school in connection with his church will never know the children of his congregation, the most precious part of his flock, as he

1 *Conc. Pl. Balt. II,* tit. VI

ought to know them, and may be forced to see them, one after another, fall away from the faith as they grow older.

2. A school which professedly excludes religion from its plan of studies, as the public State schools do, cannot educate youth in a proper manner, for education is more than teaching. A man whose intellect and memory are stocked with knowledge may have all the vicious propensities of corrupt nature left in his bosom. Religion alone is able to correct nature. Its influence must, however, be brought to bear on a man while he is young, in early childhood, and it must go hand in hand with the other branches of education, for a tree can be bent only when it is a sapling and not after the trunk has become rigid. The average moral standing of children who are sent to a public school, where no religion is taught, may not differ greatly from the moral standing of those educated in a Catholic parochial school; but the difference will become very noticeable in after life. The former will have little or no power to resist temptations, whereas the latter, through their religious training, will have such power.

"Scientific instruction will give you learned and clever young men and women; religious education will give you honest and virtuous citizens. Instruction separated from education serves rather to fill young hearts with vanity than to discipline them aright. It is quite otherwise with a right education. Such a training, under the guidance of religion, which is the regulator of the heart of man and the inspirer of pure and generous affection, implants and cultivates virtue in the most illiterate souls without the aid of much scientific polishing or instruction." [2]

3. It seems superfluous to discuss the "school ques-

2 Cardinal Pecci, afterwards Pope Leo XIII, in a Lenten sermon.

tion," as it has been completely settled by the ecclesiastical authorities. Papal encyclicals, both old and recent, and decrees issued by provincial councils and diocesan synods, particularly by the Third Plenary Council of Baltimore, have put an end to all controversy on this point. Congregations as a whole, and parents in particular, are strictly bound (*sub gravi*) to provide for the education of the rising Catholic generation by erecting and upholding parochial schools wherever it is not absolutely or morally impossible. The Council says:

"I. Prope unamquamque ecclesiam ubi nondum existit, scholam parochialem intra duos annos a promulgatione huius Concilii erigendam et in perpetuum sustentandam esse, nisi Episcopus ob graviores difficultates dilationem concedendam esse iudicet.

"II. Sacerdotem, qui intra hoc tempus erectionem vel sustentationem scholae gravi sua negligentia impediat, vel post repetitas Episcopi admonitiones non curet, mereri remotionem ab illa ecclesia.

"III. Missionem vel paroeciam quae sacerdotem in erigenda vel sustentanda schola adiuvare ita negligat, ut ob hanc supinam negligentiam schola existere non possit, ab Episcopo esse reprehendendam ac quibus efficacioribus et prudentioribus modis potest, inducendam ad necessaria subsidia conferenda.

"IV. Omnes parentes Catholicos prolem suam ad scholas parochiales mittere teneri, nisi vel domi vel in aliis scholis Catholicis Christianae filiorum suorum educationi sufficienter et evidenter consulant, aut ob causam sufficientem, ab Episcopo approbatam, et cum opportunis cautionibus remediisque eos ad alias scholas mittere ipsis liceat. Quaenam autem sit schola Catholica Ordinarii iudicio definiendum relinquitur." [3]

3 *Conc. Pl. Balt. III*, n. 199.

Article II

THE MANAGEMENT OF PAROCHIAL SCHOOLS

A—EXTERNAL MANAGEMENT

1. The money needed for the erection and maintenance of parochial schools within the limits of the United States must be procured in the same way as funds for other ecclesiastical purposes. The house and its furniture are usually paid for from the receipts of a special collection or subscription. The salary of the teachers in many parishes is made up in part by the monthly dues gathered from the pupils attending the schools. The amount of these dues should not be too high (fifty cents the highest). If the total sum does not suffice to defray the expenses, the rest may be supplied by money taken from those church funds which are not destined for a particular purpose. Persons who have no children to send to school should be induced, nevertheless, to contribute towards its support, because the parochial school is no private concern, but a quasi-essential part of the parish, in which all members ought to take an active interest.

2. The Fathers of the Third Plenary Council of Baltimore highly recommend, nay indeed, urge the establishment of *free parochial schools* and also indicate the way to go about it, when they say: "Let the laity provide a sufficient and generous support for the schools. For this end they will unite their forces so as to be enabled to meet at all times the expenses of the parish and of the parochial school. Let the faithful be admonished, either by pastoral letters or by sermons or private talks, that they gravely neglect their duty if they do not provide, according to their means and power, for the Catholic

schools. Especially ought those to be made to realize this obligation who rank above others in wealth and influence. Let parents, therefore, promptly and gladly pay the small monthly fee which it is customary to charge for each pupil, and let the other members of the parish not refuse to create and increase the fund which is required for the support of the school. All—be they parents, or other heads of families, or young men with an income of their own—should be ready to enroll themselves as members of a society which we earnestly recommend to be established in every parish, already introduced in some and freely blessed by the Holy Father, calculated to make the schools free, at least in part, by the regular if modest contributions of its members." [1]

In lieu of the tuition-fee method and societies established for the purpose of supporting the parochial school, the *endowment plan* has been adopted in quite a number of places, especially in large cities.

3. Besides the question of providing the necessary funds, some other external matters are worthy of consideration. Thus, the school-house should be near the church, on ground not too low or damp, lest the health of the children be injured. Light, heat, and ventiliation deserve special care. The furniture should be neat, clean, and commodious. The walls should not be left bare, but covered with maps, charts, pictures, etc. As a matter of course, there should be a crucifix in every school room. Separate toilets should be provided for both sexes and located in places neither too conspicuous nor too hidden. Two play-grounds also are indispensable, one for girls and one for boys; likewise a constant supply of fresh drinking water.

[1] *Conc. Pl. Balt. III*, n. 202.

B—INTERNAL MANAGEMENT

1. After the school house has been erected, the pastor cannot afford to sit down and let the school run itself, just as if it had to become a success by sheer necessity. From the moment a congregation has been provided with a parochial school, the pastor must assume the office of superintendent or principal. The superintendent of a school is its controlling and directing head. His influence should be felt thoughout the whole school, in all classes and grades, by teachers as well as by pupils. He should, therefore, endeavor to acquire, by study and observation, those qualifications which will enable him to be a leader in the educational sphere. By advocating the parochial school system, by commanding the Catholic laity to establish and maintain their own separate denominational schools, the clergy owe it to the Catholic body, to parents and children alike, to make these schools efficient in every respect, and able to compete, if not in exterior equipment, at least in efficiency, with the public schools.

The pastor is responsible for all this. Upon him it will mainly depend whether the parochial school will flourish or not, whether it will be a credit or a disgrace.

"Sacerdotes . . . in cura animarum saepe saepius de gravissimo suo erga scholas officio in colloquiis et collationibus cum fratribus consilia conferant. Scholas suas sicut pupillas oculorum suorum diligant, eas frequenter, unamquamque earum semel saltem in hebdomade invisant et inspiciant, puerorum moribus invigilent, zelum eorum congruis mediis stimulent, catechismum et historiam sacram ipsi per se doceant, aut certe ut a magistris sodalibus congregationum rite doceatur, efficiant; ceteris studiis autem attentos oculos advertant, examinationibus publicis semel vel etiam bis in anno scholas suas notitiae fidelium subiiciant ac favori commendent. Operam dent ut in scholis adhibeantur semper libri a Catholicis scriptoribus concinnati. Sanctis motivis ducti

haec omnia curent, insuper scientes non fore, ut ad rectoratum inamovibilem vel aliud munus promoveantur, si partes suas erga scholas adimplere neglexerint." [2]

2. It is to be lamented that our Catholic schools as yet lack complete organization. We have schools, but we have as yet no uniformity in education. Successful attempts to accomplish this object have been made in some dioceses; but not in all. In most places our Catholic schools are still like scattered sprigs, left to themselves, allowed to live or die, just as circumstances may shape themselves. The duty incumbent on the local pastor is consequently all the heavier and more important. By his zeal and wisdom he must supply whatever is wanting in the general organization. Hence the following suggestions seem to be in order:

The success of the priest's efforts in school work and the education of the young is largely dependent upon the assistance he receives from the *teachers*. In most of our schools religious, male and female, are employed as teachers. There can be no doubt as to their enterprise or their devotion to the cause of education. Wherever our schools have been successful, it is attributable mainly to the self-sacrificing spirit with which religious of both sexes have labored for them. But, unfortunately, good will is one thing, and ability another. The teacher must have a knowledge of the subject-matter taught and of the science and art of teaching. This is a weak point in some of our schools. The superiors of religious communities now and then send out members who, though they may be exemplary men or women, lack the qualities of a teacher. This may serve the religious community, for which each school is a source of income,

[2] *Ibid.*, n. 201.

but it injures the school and is a misfortune for parents and children. The religious garb, piety, devotion, and good example, are certainly a great help in the work of education, but they cannot supply the absence of knowledge or teaching ability. It is wrong to entrust the pupils of a Catholic school to young, untrained and inexperienced novices or candidates. The pastor, on whom the management of the school depends, should, consequently, refuse teachers who are not fit, and not accept them even on trial. However, it must be borne in mind that school standards differ. What suffices in one, may be insufficient in another. But no school, even in the most remote rural district, should be permitted to become a field of experimentation for a religious community.

3. Another weakness lies in the *frequent change of teachers,* especially religious. It cannot be avoided altogether; but care should be taken to have matters so arranged that at least no change is made by the superiors without the pastor's express consent. The best way is to make a contract, if possible in writing, with a clause to the effect that teachers cannot be removed except for specified reasons.

Lay persons should never be engaged as teachers without a written contract by which they bind themselves to stay for a certain term.

4. The *school books* also deserve careful attention. In a Catholic school only Catholic books should be used, by which we mean books that breathe a Catholic spirit and not merely have a Catholic title page. After a certain series of books has once been introduced, no change ought to be made except for grave reasons. Never should the teachers be allowed to change books without the consent and approbation of the pastor or the school committee, if there be one.

5. A school, to be well managed, must be divided into *grades*. The teachers may do this themselves at the beginning of each scholastic year, but the pastor should be present when it is done, or else request from the teachers a complete and detailed report of the grading done by them.

6. As to the *plan of studies*, nothing definite can be said, since it depends largely on circumstances. The plan made out by teachers must be examined by the pastor as superintendent. In quite a number of schools a great mistake is made by teaching things which properly belong to high schools and academies, but not to parochial schools, which are essentially *elementary* schools, in which the children are expected to learn the elements of knowledge (reading, writing, arithmetic, geography, history, and perhaps, drawing and vocal music), besides Christian doctrine, but nothing more. If the pupils receive a sound and thorough instruction in these branches, the school fulfills its duty. Teachers, especially women and religious, are sometimes ambitious to have many items on their plan of studies, and the more high-sounding the name, the more it gratifies them. Such abuses should be stopped by the pastor at the very beginning. A fixed programme should be prepared for each class or grade, and for a certain term (say, a month or a quarter), and no deviation from it should be permitted, except after due consultation with the pastor. Only by united efforts like these may the school be expected to prosper and become what it ought to be—a primary school for all the children of the parish, not a high school or academy for a few.

7. To ascertain how the school works, the pastor must visit the different classes at stated hours, if possible every

day. The object of his visits should be not only to give religious instruction, which is his exclusive right, but to make general observations, to watch both teachers and pupils, and to ascertain the standard maintained, the progress made, the defects that may have crept in, etc. For the same purpose he ought to meet his teachers in conference from time to time. Finally, *public examinations,* to which the parents or the school board, if there be one, are invited, should be held once or twice a year, and monthly or quarterly bulletins or testimonials be given to each child. All this will be of great help.

8. A school managed in this way is undoubtedly a burden to the priest. However, it is a burden made light by a success which facilitates his other ministerial functions and labors. Priests who do not do their duty in regard to the school, fail in an important charge of their pastorate, for no portion of the flock needs such tender and steady care as the young. We ought to learn from our enemies, who spare neither money nor labor to make their schools flourish.

9. Some priests give as an excuse for not attending to the school that they lack sufficient theoretical and practical knowledge of pedagogy. This assertion is not always unfounded, but the conclusion drawn from it is wrong. What follows from it is that the priest who is unable to superintend a school, should make himself acquainted with the science of pedagogy. To superintend does not mean to make the teacher a tool, but to have a keen perception of all that concerns the school, all that contributes to its welfare, to direct and to guide. A year or two of practical work, if theoretical knowledge by reading good books on education is added, will not fail to give a priest sufficient experience.

C—REWARDS AND PUNISHMENTS

1. Although it is greatly to be desired that man should do his duty simply for the sake of a good cause, yet it is not wrong to look forward to a *reward*. Especially children and young people cannot be well trained unless a reward of some sort is held out to them as an incentive. It helps to stir their ambition, zeal, and application. They become accustomed to what in after life will be a blessing to them,—namely, untiring labor. No reasonable objection, therefore, can be raised against this feature of education, provided a moderate use is made of it and due discretion is employed.

Rewards should be given sparingly, lest they become common and cease to have their effect. Besides, only true merit, such as application or industry in learning, or good conduct, should serve as a basis; not talent alone, or personal predilection, or external reasons, such as the wealth or influence of the parents.

As to the particular manner in which rewards may be given, no general rule can be laid down, except that they should be proportioned to age, sex, and the work performed.

2. As the hope of receiving a reward stirs ambition and helps to make children good, so the fear of *punishment* stays wickedness and prevents children from doing wrong. But to attain this purpose it is necessary not to overstep certain limits which prudence and experience suggest. Punishment presupposes guilt. For want of talent, for weak memory, for deficiency in judgment, involuntary forgetfulness, or accidental damage, a pupil deserves not punishment, but rather sympathy and kind advice. Moreover, punishment in school has but one object, *i. e.*, correction. The teacher, in punishing, does

not resemble the judge, but the physician. Men are not wont to apply to the physician for every trifle, and so also school children should not be punished for every little fault. Medicine must not be turned into daily food. It is much better to educate by good example and appeal to self-respect.

Due regard must be paid to individual character and circumstances, and the punishment shaped accordingly. Thus it makes quite a difference whether an act was committed through wickedness or carelessness; whether the offense is a first or second offense; whether the delinquent shows sorrow and shame or not, and so forth.

3. Punishments may be classified in the following manner:

(*a*) *Reproof.* This has many degrees. It may be administered by a look, a gesture, a movement of the head or hand, or in words. It may be done privately or publicly. In no case, however, should it become an insult through the use of opprobrious names.

(*b*) *Separation from the rest of the class.* This punishment is fit for quarrelsome, talkative children, but only for those of young age and for a short time.

(*c*) *Confinement after school hours.* This punishment should be resorted to only for real mischief, great neglect in studying, and the like, and always under the supervision of the teacher.

(*d*) *Imposition of tasks.* If writing is imposed it should not be excessive, but in proportion to the nature of the fault.

(*e*) *Corporal punishment.* Some reject this altogether. No doubt it is an extreme means, and must not be employed except in extreme cases and for grave moral delinquencies, such as lying, stealing, impurity, obstinacy, and stubbornness. As a matter of course, it

is applicable only to younger children (up to ten or eleven years), and to boys rather than girls. A priest must never punish girls in this way, since it is against clerical decorum. The children ought not to be injured in their health by corporal punishment, and the civil laws must also be respected.

CHAPTER III

SPIRITUAL DIRECTION

Article I

PARISH SOCIETIES

A—SOCIETIES IN GENERAL

1. The Church, being a living body, cannot sustain her life unless the individual members be mindful of the obligations they have, each in his own sphere, and try to exercise a wholesome influence upon one another. To effect this and to facilitate the great aim which Jesus Christ has entrusted to His Spouse, it has been customary from Apostolic times to divide the work and assign to each one of those engaged in the sacred ministry a certain definite portion or field of labor. This is the origin of dioceses, parishes, congregations, etc., which, in the form in which they exist to-day, are the result of historical evolution, but as to end and essence are the natural outgrowth of that ecclesiastical organism which was instituted by the Saviour Himself. A parish priest, pastor or rector, as the people are wont to call him, after he has been assigned to his post by the proper authority, is bound in conscience to watch over the spiritual welfare of his flock. Both individuals and the parish as a body come under his care. Leaving aside for the present the question what is to be done with the individual, we shall discuss the means by which the spir-

itual standard of the whole congregation as a body may be enhanced. The most effectual means of this kind today are societies.

2. *Societies* may be formed in different ways and for different objects. There are societies of men belonging to certain professions,—for example, business men, literary men, etc.,—with solely temporal objects. These do not come within the jurisdiction of the Church at all. Then there are secret societies more or less opposed to religion. These have been condemned by the Church. Again there are societies composed of Catholics only, but with no decidedly religious object. Toward these the Church remains indifferent. Finally, there are "Catholic societies," to which only practical Catholics may belong, and which profess to foster faith and morals in some particular sphere. They may be formed so that all Catholics, irrespective of diocese or parish, can join them, or that only the members of a certain parish may belong to them. The latter are called *parish societies,* and the parish priest is the natural ruler and leader of them, inasmuch as, without his consent or approbation, no society of the kind may be erected, or, if erected, continue to exist.

It may be theoretically disputed whether it is wise to have Catholic societies within the limits of a parish. Practically, however, the question has been settled. At least in city parishes of considerable size societies are a relative necessity because without them many Catholics will remain isolated and are easily caught by societies which are hostile to Church and religion. The children of light ought to learn from the children of darkness. If the latter use all sorts of attractions to draw people into their camp, the former should do the same in their own way, and concentrate the conservative and

Catholic forces, which are in the individuals, into a common union or body and thus remove all evil influences by concerted action. The number of Catholics annually lost to the Church in cities and towns is great; but it would be still greater if zealous priests and pastors had not built a bulwark around their flocks in the shape of parochial societies. These societies at times give rise to difficulties, but the disadvantages are, on the whole, outweighed by the good effected. The management and direction of societies demands extra labor on the part of the priest, but no work should be too hard for a man who is filled with zeal for the house of God, the best ornaments of which are faithful, virtuous souls.

3. A Catholic priest ought not to allow himself to be surpassed in zeal by Protestant ministers and agents of secret societies. Hence we deem it proper to make a few suggestions concerning the management of parochial societies:

(1) Societies are free organizations, and therefore no undue influence should be used to compel people to enter them. The best means of promoting and propagating them is the good example of the members.

(2) Caution must be exercised in admitting new members. Only those should be chosen whose antecedents give a sufficient guarantee that they will be a credit to the society, for a Catholic parish society is no means of reforming people. All who are not practical Catholics, or who belong to a secret lodge, or who have given public scandal, must be excluded.

(3) Equal vigilance must be exercised in expelling from the ranks of a society those who prove to be troublesome, or who do not by their conduct show that they are ready to foster the ends for which the society has been organized.

(4) No society will prosper unless the members meet at stated times, for both religious exercises and social gatherings, to discuss matters pertaining to the organization. Regular attendance should be secured by roll-calls or other means. The meetings must not be called too often; they must be held on the proper day and at the proper hour. They should be made interesting, so that all the members will be eager to attend. Therefore, it is important to employ a variety of religious exercises. The address given by the priest, instead of being a sermon or commonplace talk, should be a well-prepared lecture on subjects which are apt to compel attention. Such are social problems, historical topics, etc. The so-called question box may also prove useful for this purpose, especially with young ladies' societies.

(5) All parochial societies must have a clause in their constitution or by-laws by which the members are obliged to go to holy Communion in a body at fixed times, circumstances determining how often and when.

(6) All societies have need of pecuniary resources. The money should be put into the hands of a treasurer chosen by the members. He should be a trustworthy person and be requested to give a full account at the meetings. It is bad policy on the part of the pastor to assume the office of treasurer himself, to divert the moneys gathered by societies from the ends for which the society has been established, except perhaps on some special occasion, when the members by a unanimous vote decide to make a donation to the church, school, etc.

(7) The election of the various officers should take place without interference from outsiders. Even the priest should not use his influence, except in a general way. Officers are to be elected by secret ballot, and, as a

rule, should serve only one term, so as to avoid jealousy and ill-feeling.

B.—PARISH SOCIETIES IN PARTICULAR

Parish societies must be divided according to sex and age. Men and women, the younger and the older portion of the congregation, should have their separate organizations. Following this principle, every large city parish could and should have at least four distinct societies, one for the young men, one for the young women, one for the married men, and one for the married women.

1. YOUNG MEN'S SOCIETIES.—No class of people deserves more attention and care on the part of the parish priest than the young men, for no class is exposed to greater dangers regarding faith and morals. These dangers to-day are so great that it is almost a wonder if a young man does not fall away from the Church. Clergymen in charge of souls who see this and remain idle are not doing their duty. The objection sometimes made that the young men will desert the Catholic cause in spite of all exertions, does not avail, because even if the percentage saved were rather small it would be worth the labor and trouble, since the future of the Church will depend greatly upon it.

(*a*) Father Valuy, S. J., in a small book written for priests says:

"Man is the head of the family, the ruler of society, the king of creation. In the measure in which we fail to make the spiritual needs of men our work, in the same measure will they get into the way of caring for neither priest nor religion. What sort of being will man grow to be if we occupy ourselves solely with the saving of women? A being the like of whom has never been seen in this or any age or country, a being without God

and without the thought of a future life, whose only habits will be those of violence and whose only desire that of creating disorder. Society in turn will speedily become a repulsive aggregation of covetous and jealous mortals, with only one purpose in life, that of accumulating wealth as a means to gratify the baser passions. To what, then, will our ministry be reduced in a multitude so degraded? Simply to the routine of baptizing and marrying and burying, and possibly we may not always have even this to do. But is this the ministry of building up established by God to generate Jesus Christ in souls, to nourish and strengthen His life in them? If you do not set to work upon men, you are building on a foundation of sand. You may devote your energies to the children, but will they follow a different mode of life from that taught them by the example of their fathers? You may beautify your churches and richly adorn them, but what will be the good of it? In a little while there will be no worshippers, none to listen to your preaching, no, not even penitents at your confessional or communicants at the Sacred Table."

(*b*) To induce the young men to start or enter a society of their own, the priest should visit them in their homes or places of work, and try to gain their confidence by friendly and familiar conversation, lest they feel reluctant and prefer to remain at a distance from the clergy. In order that such a society may flourish and succeed, it should have assigned to it a special hall or room where the members may meet and amuse themselves with innocent sports and games. This feature is necessary to counteract the evil influence to which our young men are exposed in public places of amusement. Prudence, however, suggests that we commence on a small scale and enlarge only gradually, lest the expenses run too high and deter many from joining. Order must be kept up as to the days, hours and seasons of the meetings, and hence the officers entrusted with the management should be reliable men, not too young, in whom the others

have confidence and whom they will respect. The pastor should visit the young men in their hall frequently, speak to them kindly, encourage them, but, as a rule, he should not take part in their games or sports.

(*c*) It helps a great deal towards keeping up the interest in the society, if a special address in the form of a lecture is given from time to time to the members by the pastor or some other clergyman. On this occasion, and on this occasion only, the members may be allowed to bring with them their non-Catholic friends. It is an abuse to arrange mixed meetings of Catholics and Protestants in the hope of making converts, or mixed meetings of both sexes in order to open the way to Catholic marriages. Scandals will usually be the outcome of such gatherings.

(*d*) In regard to the reception of the Sacraments, we should advise pastors not to ask too much of the young men. It is better to demand little and be strict in enforcing it. In most cases the pastor ought to be satisfied if the young men go to confession and receive Holy Communion in a body four times a year. To secure regularity various methods may be resorted to, for instance, small cards or tickets collected by the secretary. Absentees should be admonished, but not dismissed, except after repeated warnings. A prudent pastor will not fail, by kind words, to keep such as are wanting in regularity within the ranks of the society.

2. GIRLS' SOCIETIES.—The most important parish society, next to that of the young men, is that of the young women. It is usually erected as a sodality of the Blessed Virgin under various titles (Immaculate Conception, Annunciation, etc.). All the girls of the parish, from the time they are dismissed from Sunday school or Christian doctrine class until they get married, may

and should belong to it. Circumstances often render it difficult to have a young men's society in the parish, but a young women's society can always be started, and no parish, no matter how small in size, ought to be without it, at least in cities. The female sex has a natural tendency towards religion and works of piety. The pastor need but foster this spirit, and he will not experience serious difficulties in getting a flourishing young women's sodality. However, he should be careful to observe a certain sobriety and dignity in word and action in dealing with these spiritual children, lest they lose the respect they owe him and by too great familiarity give cause for jealousy, envy, slanderous talk, and even scandal.

(*a*) The young ladies' society ought to meet once a month, on a Sunday or week-day. The members may first convene in church (before the Blessed Virgin altar), and have some religious exercises consisting of prayer, singing, and a short address made by the priest. The subject of this address should be adapted to the peculiar wants of the hearers (mixed marriages, company-keeping, vocation to the religious state, helping the poor, etc.). It is important to foster in the members those virtues which befit their age and sex, such as modesty, humility, obedience, charity, etc. Afterwards they may meet in some other convenient place (school room, basement, parsonage) for the transaction of business and other matters which can not be dealt with in church.

(*b*) It is proper to furnish this society with a well selected library, containing books that are fit to be read by Catholic maidens. As to the reception of the Sacraments, it is customary to oblige the members of the sodality to monthly communion. On this occasion they should wear a medal or badge, and make a short thanks-

giving in a body after receiving. Finally, it helps to draw attention to the society and to gain members, if at marriages, funerals, etc., of sodalists, care is taken to display some special pomp and solemnity. To secure the blessing of Heaven, it is also proper to have a Mass said once a month for the society. The stipend should be taken from the society's funds.

3. SOCIETIES OF MEN.—The third society deserving of the pastor's attention is that of the men, comprising the male portion of the parish which is married, or, if unmarried, at least of an advanced age.

(*a*) There are different ways of starting such a society. Either establish a society with a purely religious end (Holy Name society against cursing, etc.) or form a union with a temporal appendix in the shape of mutual aid in sickness or death. This latter may be preferable because it is highly practical and invalidates all the excuses which are commonly made for joining secret lodges with life insurance.

(*b*) It must be borne in mind, however, that many Catholic mutual aid societies have recently had financial trouble. The basis on which they built their calculations has proved faulty. Bishop McQuaid of Rochester a good many years ago pointed out the weak spot when he said:

"Catholic fraternal organizations followed the lead of non-Catholic ones and blundered as they had blundered. Experience soon taught both that they were making promises which could not be kept; knowingly to make such promises is criminal, as any master of moral theology can decide. The organizers of fraternal organizations were in good faith. They judged that by keeping down expenses along many lines, there would be no need of charging for insurance the heavy premiums required in the old-time companies. To some extent this was

true, but not to the extent guessed at. When time demonstrated to the fraternal organizations that their rates of assessment were too low to enable them to keep their promises to their members, they called to their assistance, in a national congress, professional actuaries, who, after a diligent examination of the rate of mortality in fraternal organizations, based on the reports of said organizations during the years of their existence and determined on the life expectancy for each from 18 to 49, on this calculation decided the amount to be paid in each monthly installment on a safe and permanent rate. From this rate, decided on by competent experts, there can be little deviation."

(*c*) It is advisable to have a special clause inserted in the constitution, giving to the priest or local pastor the right of attending and presiding at the meetings,, even though he be not a member. The meetings may be held once a month. Those who belong to the society should go to Communion in a body, with badges or regalia, four times, or at least three times a year (during the Christmas or Easter season).

(*d*) A remark may be added here about *temperance societies*. Temperance societies, if well conducted, will not fail to do much good amongst the members of the parish. Their object is to foster sobriety and moderation in the use of intoxicating liquors, which object is very laudable and has the approbation of the highest ecclesiastical authorities.[1] There are two ways of establishing such a society, either as a total abstinence union or as a league of the cross. The former obliges its members to abstain from the use of liquor altogether, the latter only aims at doing away with excesses, especially the pernicious custom of treating. The means adopted by both are the pledge (an oral or written promise), prayer and the Sacraments. The pledge is merely ac-

1 *Conc. Pl. Balt. III,* n. 262.

cidental or subordinate, and may be taken also by those who do not belong to the society. It alone will not keep a man sober; the spiritual aid offered by Christ and His Church must be added. Therefore, the members of a temperance society should say a special prayer every day and receive holy Communion in a body at fixed times.

Pope Pius X, in a letter addressed to the President of the Catholic Total Abstinence Union of America, under date of July 10, 1906, heartily endorsed the work done by this Association and at the same time granted the following indulgences:

(1) A plenary indulgence under the usual conditions to each member on the anniversary of his admission.

(2) A plenary indulgence to all members at the hour of death, provided they have confessed and received the Holy Eucharist, or, if this be impossible, provided they make an act of contrition and invoke the name of Jesus orally, or at least in their hearts.

(3) A plenary indulgence on the principal feast day of the Union, determined by the vote of the members and approved by the bishop of the place which is the center of the Union, provided the members observe the required conditions and visit each his parish church at any time between the first vespers of the feast and sundown of the following day.

(4) An indulgence of seven years and seven times forty days on four days in the year, selected in the above manner by the Bishop, provided each one visits his parish church and prays for the intention of the Sovereign Pontiff.

(5) All these indulgences can be applied as suffrages to the poor souls in purgatory.

(*e*) In German congregations the "D. R. K. Central-Verein" will work well. It is a mutual aid society spread over the whole United States. It has existed for a long time, has always been loyal to Catholic principles, and has done great good, of late years especially in the field of social reform.

(*f*) Whilst speaking of societies of men we feel impelled to add a few remarks regarding certain kinds of Catholic societies which have attracted public attention within late years. We mean the *Catholic Foresters, Knights of Columbus,* and several others of the same stamp. They have spread far and wide, and many look upon them as the only Catholic societies that are up to date. This, no doubt, is an exaggeration. However, we concede that they have done a great deal of good. The Knights of Columbus, for example, contribute freely to benevolent purposes, endeavor to relieve the poor and suffering, use their powerful influence towards obtaining for Catholics the political and social rights of which Protestant ignorance and bigotry now and then attempt to deprive them. In the State of Massachusetts, some time ago, they secured religious liberty to the inmates of public institutions. The residents of several cities are indebted to them for several thousand valuable Catholic books, which they succeeded in placing on the shelves of the public library and for special catalogues of these books printed under their auspices.

Some feel inclined to consider all these societies of modern type fads which, like other products of the day, will grow for a while and then go out of fashion. Perhaps this is going to be their lot. However, in the meantime, as long as they exist, shall we oppose them? This does not seem to be prudent. The Church, in consideration of the services which they have so far rendered to the Catholic body, should take these organizations under her tender care, guide and correct them, that they may keep on in the right way. Yet whilst we encourage the members to do good and to help the Catholic cause, let us not be blind to certain abuses connected with these societies.

Some find fault with the secrecy which these societies observe in their meetings. But this secrecy is not absolute, because they are ready to disclose their plans and designs to the ecclesiastical authorities, whenever the latter request them to do so.

Another charge made against these societies is that in their rites and ceremonies there occurs a great deal of foolish mummery apparently borrowed from the Masonic lodges. This charge is more serious. The members tell us that they do not attach any mysterious meaning to these rites, as is done in Masonic circles, but have adopted them only as humorous diversions such as the lodges are wont to afford. Catholics, they argue, will thus be kept away from Masonic societies. We cannot accept this view. There is danger lurking here. There is reason to fear that our Catholic people will become too familiar with the forms and rites of Masonic societies. By and by they may begin to believe that there is no essential difference between the so-called Catholic secret societies and Masonry. Here indeed is a duty for the clergy. They should induce the leaders of these societies to drop all objectionable features. College boys may be permitted to indulge in a certain amount of tomfoolery, but men of mature age and sober judgment ought to keep aloof from it. Priests may join such a society only on condition that they will not be compelled to take part in any ludicrous performance, because this is incompatible with clerical dignity.

A further complaint made against these societies is that they indulge too freely in worldly amusements, such as dances, excursions, and the like, and do not observe the laws of the Church, diocesan statutes, etc. We do not know how true this is. But if it be so, we believe the clergy is largely to blame. Wayward children

ought to be set right; they should be warned, reproved, and in case of necessity, punished. We know there are obstacles in the way. Priests, such is the sad fact, do not all act on the same principles. Some are too lax, whereas others are too rigorous. Let all pastors of souls who have any dealings with these societies keep up friendly relations with the members, in particular with the leaders, and try to turn them into agencies for good.

4. SOCIETIES OF WOMEN.—Besides the young women's sodality, there should also be a society for the married women. It may either be connected with the altar society, especially in small parishes, or be altogether separate. In the latter case it might be erected under the title of "Christian Mothers' Union," "Rosary Society," "St. Ann's Society," etc. In one way or another it can be established in almost every congregation.

The *Society of Christian Mothers* is a canonical confraternity and care must be taken to have the rubrics and rules, as prescribed by the *Congregatio Rituum,* closely observed. Its object is to foster in Christian mothers those virtues which they need in the education of the young. The married women, when they form a band or union, should receive the Sacraments in a body once a month, or at least every other month, and have a meeting just as often, with a conference given by the pastor on the obligations of their state of life.

ARTICLE II

CONFRATERNITIES AND PIOUS ASSOCIATIONS

A—GENERAL RULES

1. What is meant by a *Confraternity?* A Confrater-

nity is defined as a union with a distinct name or title, which has been erected with the special approbation of the Ordinary of the diocese, consisting of a number of Catholics leagued together for some particular exercises of devotion or works of Christian charity.[1]

A *Pious Association* differs from a Confraternity in that it does not need the special approbation of the Ordinary, but only a general concession or mere toleration. This strict line of demarcation does not, however, seem to be drawn at present. Hence what we say here applies more or less to both kinds of organizations.[2]

2. Unlike parish societies, which are limited to the membership of the parish, Confraternities and Pious Associations, though attached to a parochial church, are entitled to enroll any Catholic who is willing to submit to the constitution and rules by which they are governed.

3. The bishop of the diocese alone is *iure ordinario* authorized to erect a pious union. The vicar general or any other official cannot justly exercise this right, except he be delegated by the bishop. The superiors of some religious orders have obtained from the Holy See the privilege to establish certain Confraternities, not only in their own churches, but also in those of which the secular clergy or some other religious community have charge. In fact, the erection of some Confraternities is reserved to the respective order with which they are

1 *"Coetus honestorum ac piorum hominum qui cum permissu ac auctortate sui Ordinarii sub quodam titulo praecise ad pietatis et caritatis officia exercenda se congregavit." (Instr. Eystett.)*

2 The Code says (can. 707):

§ 1. *Associationes fidelium quae ad exercitium alicuius operis pietatis aut caritatis erectae sunt, nomine veniunt piarum unionum; quae, si ad modum organici corporis sint constitutae, sodalitia audiunt.*

§ 2. *Sodalitia vero in incrementum quoque publici cultus erecta, speciali nomine confraternitates appellantur.*

affiliated. However, the bishop of the diocese must always give his consent.

Confraternitates nonnisi per formalem erectionis decretum constitui possunt; pro piis autem unionibus sufficit Ordinarii approbatio, qua obtenta ipsae, licet morales personae non sint, capaces tamen sunt obtinendi gratias spirituales ae praesertim indulgentias. (can. 708).

4. Confraternities cannot be erected in chapels of nuns, except in such as are intended for women or such as are limited to prayer and spiritual ministrations.

In ecclesiis vel Oratoriis religiosarum Ordinarius loci permittere potest erectionem associationis mulierum tantum aut piae unionis, quae nonnisi precationibus incumbat et gratiarum dumtaxat spiritualium communicatione gaudent. (can. 712, § 3).

Again, it is forbidden to have more than one Confraternity of the same name and title in one and the same church or in two churches that are situated close to each other. Formerly, the Holy See did not permit the erection of more than one Confraternity of a given title in one and the same town or city. However, this law has been modified of late. It is now left to the judgment of the Ordinary to decide whether there is sufficient distance between the churches. As a rule, they ought to be two or three miles apart. Care should be taken not to have too many Confraternities, even though they be of a different name and nature, in one and the same parish, because this is apt to give rise to jealousy and to divide the spiritual forces.[3]

5. What about the *indulgences?* To secure these and

3 The Code says (can. 711):

§ 1. *Plures confraternitates vel piae uniones eiusdem tituli ac instituti, nisi id eis specialiter concessum sit aut iure cautum, ne erigantur neve approbentur in eodem loco; si vero agatur de magnis civitatibus, id licet, dummodo inter ipsas in-*

other graces different methods may be followed. The simplest way is to send a petition to the Holy See. But there are certain associations called Archconfraternities, located at diverse centres, Rome, Paris, etc., to which a series of indulgences has been granted for an indefinite period. They are authorized to affiliate to themselves other Confraternities of the same name and title. This affiliation gives the members a right to all the indulgences bestowed upon the Archconfraternity. Moreover, if a religious order has been empowered by an Apostolic Brief to erect a Confraternity endowed with indulgences, these indulgences are communicated at the very moment when the canonical erection takes place. Finally, a few Confraternities (for example, that of the Blessed Sacrament) have indulgences attached to them in such shape and form as to entitle the members to participate therein at once without any further formality.

6. A Confraternity or Pious Association must have a *leader* or *president,* that is to say, a priest who is entrusted with the spiritual direction of the members. The local pastor is not the *ex-officio* director. The director is appointed by the bishop, who is free to select any clergyman whom he deems fit for the charge.

The priest thus appointed is authorized to receive new members, but he cannot subdelegate others, nor has he the power to bless articles of devotion and attach indulgences to them without a special faculty. That faculty may be obtained either from the superior of the religious order with which the Confraternity is connected, or from

tercedat conveniens, iudicio Ordinarii loci, distantia.

Canon 712, § 3:

In ecclesiis vel oratoriis religiosarum Ordinarius loci permittere potest erectionem associationis mulierum tantum, aut piae unionis quae nonnisi precationibus incumbat et gratiarum dumtaxat spiritualium communicatione gaudeat.

the director of the Archconfraternity with which it has been affiliated.

7. In mission countries which are under the spiritual jurisdiction of the Congregation of the Propaganda, bishops often receive special faculties empowering them to erect in their dioceses almost all Confraternities that have been approved by the Holy See. The canonical erection made by virtue of such an Apostolic faculty implies the bestowal of the indulgences attached to the respective Confraternity. These ample and extraordinary faculties are not given in the same form to all bishops. The Roman Curia is inclined to make distinctions according to the peculiar needs of a country, province, or diocese.[4]

8. Almost all Confraternities nowadays have a sort of initiation rite, which is more or less solemn according to circumstances. This rite, having received the approbation of the ecclesiastical authorities, ought to be followed, although any form of enrolling members will suffice, provided no essential point is omitted. [5]

4 The faculty usually reads like this: *"Facultatem concedimus erigendi intra fines suae dioecesis, exceptis locis ubi adsunt Regulares ex privilegio sui Ordinis eiusmodi facultate gaudentes, quascunque pias Sodalitates a S. Sede approbatas iisque adscribendi utriusque sexus Christifideles ac benedicendi coronas et scapularia earumdem Sodalitatum propria cum applicatione omnium indulgentiarum, quas Summi Pontifices praedictis Sodalitatibus, coronis et scapularibus impertiti sunt, exceptis Confraternitatibus SS. Rosarii, in quibus ut fideles indulgentias etiam peculiares lucrari valeant, quae competunt Confraternitatibus erectis auctoritate Magistri Generalis Ordinis Praedicatorum, ad eundem recursus habendus est."*

5 The names of the new members must be duly registered in a special book, if they desire to gain the indulgences attached to the Confraternity. This is evident from the following decree: *"Quaeritur, utrum in iis sodalitiis, quae sollemnem aliquem receptionis ritum adhibent (ut Congregationes B. Mariae Virginis), confratres hoc sollemni modo a legitimo Sodalitatis praeside recepti lucrari possint indulgentias, licet in libro Sodalitatis non inscribantur? Resp.: Negative, si agatur de Confraternitatibus proprie dictis."*

B—SPECIAL NOTES

I. THE CONFRATERNITY OF THE SACRED HEART OF JESUS.—The devotion to the Sacred Heart of our Blessed Lord and Redeemer is one of the most popular forms of Catholic worship. Ever since the Godman Jesus Christ deigned to appear to His faithful spouse, St. Margaret Mary Alacoque, to reveal to her the mysteries of His love, pious people have vied with one another in paying homage to the Heart "that has so loved man."

(*a*) Father Noldin justly says:

"In the age in which our lot is cast, mankind is so engrossed with material interests that men do not hesitate to renounce all hope of a blissful eternity, if they can but gain the world and enjoy all that it offers. The devotion to the Heart of Jesus is the devotion needed in our day, it is the divinely appointed means of remedying the evils, supplying the religious necessities of the present time; it is an antidote against the poison of pride and sensuality, a cure for coldness, indifference, unbelief. We can certainly render no greater service to our Lord than by making this devotion our own and propagating it to the utmost of our power. Its history amply demonstrates that He has its extension much at heart; He would not have appeared so often to Bl. Margaret, He would not have instructed her Himself in every particular concerning it, He would not have made such great and glorious promises to those who should practice it, had He not regarded its adoption and extension as a matter of vital importance. And who is to spread it if priests do not? Consequently two of the promises He makes are exclusively for priests. 'Those who labor for the salvation of souls,' our Lord says, 'shall receive a peculiar facility for touching the hearts of the most hardened sinners and shall in general meet with wonderful success in their work, if they have a profound devotion to the Heart of Jesus.' Again, He promises that the names of all persons who take pains to spread this devotion shall be inscribed upon His Heart, never to be effaced. One would think this first promise would be sufficient to inspire

men with ardent zeal for the devotion, yet our Lord adds no less a promise than the grace of final perseverance, predestination to eternal felicity, for those who faithfully practice and diligently spread this devotion. A precious privilege indeed."

(*b*) In order to promote the devotion to the Sacred Heart of Jesus among his parishioners, a priest can use no more effective means than a branch Confraternity of the Sacred Heart. That he may succeed in this pious undertaking, he must first make the people thoroughly acquainted with the matter. Let him deliver a series of discourses on the subject and try to arouse his flock to a deep love of our Holy Redeemer. The praise which the Roman Pontiffs have given to this Confraternity and the graces and privileges which they have bestowed upon it, should be well explained, so that the faithful will appreciate the Association and deem it an honor to be received into it.

After a sufficient number, let us say, a dozen or more, have expressed their wish to join the Confraternity, steps should be taken towards the canonical erection. Recourse must first be had to the bishop. As soon as he has given his consent, the Confraternity may be established. After a lapse of time, when the priest sees that the membership is increasing and the Confraternity bids fair to become a solid body of pious worshipers of the Sacred Heart, application may be made to the Archconfraternity at Rome (S. Maria de Pace) to obtain a diploma of affiliation.

"For this purpose," says Father Noldin, "a written request in Latin must be forwarded to the secretary, enclosing the episcopal certificate and the customary fee of six francs. When the diploma of aggregation is received, it must be laid before the bishop for inspection. These formalities having been gone

through with, the reception of the members may take place. Although any one may inscribe the names in the register, the new members can only be admitted by a priest who is empowered to receive them. Any one desiring to become a member must, if possible, make application in person. No fee is to be charged for admission and inscription in the register of the Confraternity, but a voluntary offering may be made for defraying expenses, or for the services of the Church. It is not compulsory, but highly advisable, to give every associate a certificate of admission, so that he may always have a memento, as well as a list of the rules of the Confraternity and the indulgences attached to it."

2. THE APOSTLESHIP OF PRAYER.—The Apostleship of Prayer stands in close relation to the Confraternity of the Sacred Heart. It is a pious association founded for the purpose of promoting the glory of God and the salvation of souls by devout supplication and other works of piety. It was started in the year 1844 in the south of France, whence it soon spread all over the world.

(*a*) There are three classes of associates. The first is made up of those who make an offering of their daily prayers, works and sufferings in union with the Sacred Heart to further all the intentions which our Lord Jesus Christ is constantly presenting to His Heavenly Father in Holy Mass. The second class is composed of those who, besides, recite one "Our Father" and ten "Hail Marys" every day for a special intention proposed to them at the beginning of each month. This intention is generally approved by the Pope. The third class consists of persons who add to the duties of the first and second degree the monthly communion of reparation, to appease the anger of God over the sins of men and to remove the obstacles which render our prayers less effective.

(*b*) The officers of the organization are: The Gen-

eral of the Society of Jesus, who is *ex-officio* the General Director, but as the centre is at Toulouse (France), he delegates one of the Fathers who reside at that place to take charge of the matter. This Father appoints the diocesan directors, who must be approved by the resp. Ordinaries. The diocesan director with the Ordinary's consent selects the local directors. These local directors are authorized to receive new members. They may also, if they deem it wise or necessary, appoint promoters. The latter, as the name indicates, are charged with the duty of keeping up the spirit of piety and prayer among the members and are expected to work in the interest of the Apostleship by winning new candidates.

(*c*) That the Apostleship of Prayer is worthy of the support given to it by the Roman Pontiffs may be seen from its wondrous effects. The *Messenger of the Sacred Heart,* which is the official organ of the society, abounds in examples that tend to demonstrate what a power the prayer of those who are united in the Lord has.

"The priest who is keenly alive to the evils and needs of the day and desirous to aid in curing them," says Fr. Noldin, "will not fail to introduce the Apostleship of Prayer among his flock and do his utmost to propagate it. Both faith and experience teach us clearly and plainly enough that intercessory prayer exercises an almost incalculable influence over the course of events and the life of the Church at large. Instant, persevering prayer is indispensable if the religious indifferentism and the moral corruption which have gained ground even among Catholics are to be checked and eradicated. Of late the Church has been deprived of one of her most powerful weapons of defense against her foes, one of the most efficacious means of reviving the faith of her children, because in many parts of the Catholic world the contemplative orders, orders of prayer and penance, have been forcibly ejected from their peaceful dwellings. This may possibly be the reason why the Holy Spirit, as if in compensation for this loss, has awakened an ex-

traordinary spirit of prayer in the Church of God The devotion to the Heart of Jesus, in union with the Apostleship of Prayer, is the antidote, in the fullest sense of the word, for the ills of the present day. . . . It may confidently be affirmed that all that is elevating and cheering, all that we see to be grand and wonderful in the present fierce struggle waged by the Church in her severe trials, is in a great measure to be attributed to the devotion to the Sacred Heart and the Apostleship of Prayer. And only by the increase of prayer can society be cured of its mortal malady, and health and vigor be restored to it."

3. THE CONFRATERNITY OF THE HOLY NAME.—This Confraternity is affiliated to the Dominican Order, whose General has the right to erect branches and to delegate any priest, secular as well as regular. The consent of the Ordinary is always required. The object of this society is to suppress the widespread evil of cursing and abusing the name of God. The Holy See has granted quite a number of indulgences to the members.

In the *Ecclesiastical Review*[1] some practical hints are given as to how a society like this may be established among the male portion of the parish: "You can have a Dominican Friar establish this society for you, on the payment of his traveling expenses and a small sum for a charter, etc. This sum can be easily collected at the meeting for organization. Have your date fixed with the Friar. Advertise and announce, so as to give it the widest circulation possible, the notice of a sermon or lecture on an important topic by a Dominican Friar, who will preach in the picturesque garb of that ancient Order of the Church. Gather as large a crowd as you can for his discourse, which ought, if possible, to be Sunday evening. Have all your parishioners come, if the church will hold them; if not, let it be for the men only. Say nothing about organization. Get your parish to listen to the eloquent discourse on the important matter. The Friar will do the rest. To keep up interest, have the meeting purely devotional. The best time is

1 Vol. XIV, pp. 487 sq.

undoubtedly after the Mass at which the members receive Holy Communion. The meeting should be in the church. Let the priest do all the talking with the exception of the roll call, which should be done by the secretary. The instruction should be short and to the point; no scolding and not a word about money. The wearing of the button, which forms the badge of the Holy Name Society, should be encouraged. In these days of buttons, charms and pins, this device has great attraction and accomplishes much good. Let the members feel that the whole object is to better them spiritually, and you will have a prominent body of organized men of which you may well feel proud."

4. THE CONFRATERNITY OF THE BROWN SCAPULAR OF OUR LADY OF MOUNT CARMEL.—Scapular (derived from the Latin *scapula*) means a garment consisting of a broad piece of cloth, with an opening in the centre for the head. It is worn over the shoulders, so that one part hangs down in front, on the breast, and the other at the back, almost to the ground. Several religious families have adopted this sort of garment in addition to their habit as a distinctive mark of their order. Prominent among them are the Carmelites, whose original mother house is situated on Mt. Carmel, in Palestine, and who are specially devoted to the veneration of the Mother of God. Hence the expression, "Scapular of Our Lady of Mount Carmel." This Scapular is of brown color, and is therefore sometimes called the *Brown Scapular.*

It has long been customary to invest others, who are not of the Carmelite Order, with the Brown Scapular. The scapular worn by these outsiders is of much smaller size than the one worn by the religious. The Holy See has not only sanctioned this custom, but has also empowered the Carmelite Fathers to establish a Confraternity of the Scapular and to affiliate the associates of this

Confraternity to their order by making them participants, at least to a certain extent, in the graces, blessings, and merits of the professed members of the Order. Pious Catholics, therefore, should avail themselves of the opportunity thus offered to increase their chances of salvation. However, certain conditions must be complied with, some of them under penalty of forfeiting the privileges otherwise granted. We here give a summary of the rules that are essential:

(a) The scapular of Mount Carmel is to be made of woolen cloth of a dark brown color. The cloth must be woven, not knit, neither worked with the needle nor pressed like felt. Cotton, silk, or other material cannot be used. The strings, however, which connect the two parts, may be of any color or material. When the Brown Scapular and the Red Scapular are fastened together in the same bunch, the string connecting them must be of red wool. Pictures, inscriptions, or ornaments of any kind are not forbidden, provided the color of the scapular itself predominates. As regards the shape, the scapular must be of rectangular form; not oval, round, or polygonal.

(b) In order to enjoy the spiritual benefits attached to the Brown Scapular, a person must have been duly invested therewith by a priest who has power to do so. This power rests *ex officio* with the Superior-General and the provincials of the Carmelite Order. These may delegate other priests, secular and religious. The Roman Congregation of the Propaganda is also authorized to grant the faculty of investing with the scapular to bishops and priests in mission countries.

(c) The scapular must be blessed before the person is invested. The blessing and investing ought to be done by one and the same priest. Heretofore there were different forms in use for the blessing. The only form now permitted is the one approved and prescribed by Pope Leo XIII (July 24, 1888). After a person has been properly invested, it is not necessary to have the succeeding scapulars blessed again. It will suffice to get a new one and put it on without further ceremony. Only if the scapular should have been dropped through con-

tempt and with the intention of no longer sharing in the benefits thereof, would a new investment be required.

(d) When a number of persons are invested at the same time, though all the scapulars may be blessed at once, *in forma plurali*, the investment itself must be performed with each one separately (*singulariter singulis*). If there should not be enough scapulars for all, one and the same scapular may be used successively in investing the whole multitude, but each should afterwards procure a scapular for himself.

(e) In investing with the scapular the priest himself must place it on the person's body, so that one part is put on the breast and the other hangs down the back, the strings being drawn over the head. When this mode of investing is inconvenient, as is often the case with women, it will suffice to pull the strings only over one shoulder, provided the two pieces of cloth hang separate, *viz.:* one on the breast, the other on the back. All other impositions, such as giving the scapular into a person's hands or putting it over his arm, etc., are invalid.

2. The Scapular of Mount Carmel represents a Confraternity. To be a member of this Confraternity it is not enough to have been invested with the scapular. The Confraternity must be canonically erected, and those who were duly clothed with the Scapular must be properly enrolled in the Confraternity itself. Thereby alone will they have a share in all the graces, benefits, privileges and indulgences which the Holy See has granted. Only the regularly appointed director of the Confraternity has the right to make such enrollment. The faculty to bless and impose the scapular and the faculty to receive the parties thus invested into the Confraternity, are distinct: the former does not imply the latter, though both may be given to the same priest. It depends altogether upon the way in which the document conferring the faculty is worded.

3. The erection of the Confraternity of the Scapular is

a public act which requires the approbation of the Ordinary. The Superior-General of the Carmelites is *ex-officio* entitled to establish a Confraternity after the bishop of the diocese has given his consent. He may subdelegate others. An extraordinary faculty given by the Propaganda empowers bishops to erect divers confraternities, among them also the Confraternity of the Scapular, irrespective of the rights otherwise reserved to the different religious orders concerned.

Our bishops in the United States receive a faculty which reads:

"Facultas conceditur erigendi Confraternitatem B. M. V. de Monte Carmelo cum applicatione omnium indulgentiarum et privilegiorum, quae Summi Pontifices eidem Confraternitati impertiti sunt: addita potestate hanc facultatem communicandi presbyteris sacro ministerio fungentibus." The question was raised, whether this faculty, which only speaks of the erection of the Confraternity, also implies the right to bless and impose the Scapular. A declaration was made by the Apostolic Delegate under date of Sept. 22, 1895, which reads thus: "In reply to the *dubium* sent to the Propaganda concerning the faculty to bless and impose the Scapular of the B. V. M. del Carmine, whether the Faculty, Formula C, Art. 9, to erect the Confraternity includes the faculty to bless and impose said Scapular, the Cardinal Prefect, by letter of Sept. 11, 1895, declares that 'The Sacred Congregation has answered negatively, since they are two distinct faculties.'" The late Father Putzer, C. SS. R., in an article published in the *Ecclesiastical Review,* Vol. XIV, p. 351, commenting on this declaration says:

"Quid illis nunc faciendum, qui erronee hucusque, vi art. 9, Formulae C, confraternitate Scapularis erecta, membrorum eius scapularia benedixerunt iisque imposuerunt? Resp. breviter:

(1) *Confraternitas Scapularis B. M. V. de Monte Carmelo, supposito, quod conditiones ad eius erectionem requisitae fuerint observatae, valida remanet, cum simus in regione S. Congregationi de Propaganda Fide subiecta, ad quam Decretum S. Congregationis Indulg. de 6. Julii,* 1887, *se non extendit. Investitiones*

vero in Scapulare vi art. 9, Form, C, factae invalidae sunt.

(2) *Pro reconvalidatione praeteritorum necnon pro facultate benedicendi et imponendi dicta Scapularia optimum erit, re sincere exposita, supplicando recurrere ad Emum. Praefectum S. C. de Propaganda Fide. Caeterum haec facultas etiam obtineri potest Romae a Reverendissimo P. Generali Ord. Carmelitarum.*

(3) *Quod impositiones praeteritas Scapularium attinet, videndum etiam est, an non eae revalidatae sint e. gr. tempore Missionum a PP. Redemptoristis habitarum. Prouti notum est, hi Patres, ex indulto S. Rit. Congregationis de* 8. *Jan.,* 1803, *et variis aliis concessionibus, investire possunt etiam multitudinem fidelium, singulis Scapulare sibi imponentibus, ita ut sic investiti hoc ipso in Confraternitatem S. Scapularis sint recepti omnibusque eius indulgentiis et gratiis fruantur, quin inscriptio nominum stricte necessaria sit.*"

In order to be sure that everything is correct, and to remove all doubts, the following mode of procedure should be observed:

(*a*) Let the priest, after he has obtained from his bishop the necessary faculty to erect a Confraternity of the Brown Scapular, establish the same in his parish.

(*b*) Let him send a written application, signed by the Ordinary, to the Superior-General or the nearest provincial of the Carmelites, that he may get a diploma of affiliation and the power to bless and impose the scapular. This diploma is necessary in order to give the members of the Confraternity a share in the merits and suffrages of the order.

(*c*) The names of those who are enrolled should be properly entered in a book kept for that purpose. In places, however, where the Confraternity has not yet been established, and where it is not feasible to erect one for the time being, it will suffice to impose the scapular and

to transmit the names of the wearers to the next Carmelite convent, or to some place where a canonically established Confraternity exists.

4. The *spiritual advantages attached to the Brown Scapular* are manifold.

(*a*) The members of the Confraternity, being affiliated to the Order of the Carmelites, have a share in the fruit of all the good works of said Order, *viz.*: in the prayers, masses, penances, fasts, etc., that go to make up the spiritual treasure of a religious community.

(*b*) In the second place they are entitled to the indulgences which the Holy See has bestowed upon the Confraternity. Among these the plenary indulgence granted for the hour of death deserves special mention. It is a total remission of all temporal punishments, independent of the ordinary "Papal" or "Last Blessing," which all the faithful may obtain through the ministry of the priest assisting them.

(*c*) The third advantage is the *Privilege of Preservation.* The devout wearer of the scapular has good reason to hope that he will be saved from eternal damnation. This hope is based on a promise which the Blessed Virgin is said to have made to St. Simon Stock. Of course this promise must not be interpreted in a presumptuous way, as if at all events and no matter how careless a person should be with regard to his religious duties, he will and must be saved. Father Lambing says in his book, *The Sacramentals of the Catholic Church:* "The privilege means that the Blessed Virgin, by her powerful intercession, will draw from the divine treasury in favor of the associates special graces to help the good to persevere to the end and to move sinners to avail themselves of favorable opportunities of conversion before death seizes on them. This privilege may also mean that sometimes,

owing to the influence of the Blessed Virgin, the hour of death is postponed, to give an associate who is in sin a further opportunity of conversion; and writers add that this privilege may sometimes be exemplified in the case of obstinate and obdurate sinners, when God permits death to come upon them when they are not wearing the scapular, either as the result of forethought or from indifference or neglect."

(d) The fourth blessing attached to the scapular is the so-called *Sabbatine Indulgence*. It signifies that the souls of those who used to belong to the Confraternity, shall be delivered from Purgatory soon, and particularly on the first Saturday after their departure. This altogether extraordinary privilege is grounded on a revelation made to Pope John XXII, who refers to it in his famous Bull *"Sacratissimo uti culmine."* Some, it is true, have questioned the genuineness of this papal document. However, other popes, among them the learned Benedict XIV, admitted its authenticity, or at least gave the Carmelite Fathers full permission to preach the Sabbatine Indulgence to the faithful.

5. The *conditions for obtaining these spiritual advantages* are as follows:

Persons must be properly enrolled in the Confraternity and wear the scapular constantly, day and night, in the form specified. No particular prayers are prescribed; but in order to gain the indulgences granted by the Holy See, the works set apart for each indulgence must be duly performed. As regards the visits to be made, in places where there is no church of the Carmelite Order and no chapel of the Confraternity, the members can gain the indulgences by visiting their own parish church. Moreover, those who wish to enjoy the Sabbatine Privilege are obliged:

(a) To observe the virtue of chastity according to their state of life;

(*b*) To recite daily in Latin the little Office of the B. V. M. If they cannot do this, they are expected to abstain from flesh meat on all Wednesdays and Saturdays. If this, too, be impossible, they may get a dispensation in which other penitential works are substituted. This dispensation cannot be given except by a priest duly authorized for the purpose. The general faculty by which a priest is empowered to enroll persons in the Confraternity or to bless and impose the Scapular does not confer the power to dispense from, or to commute, the conditions required for the Sabbatine Privilege. Persons who are obliged to recite the Divine Office (members of the clergy and religious) need not recite the Office of the Blessed Virgin, nor abstain from flesh meat, nor substitute any other work of penance.

6. There are other scapulars besides that of Mount Carmel. It will suffice to make some brief remarks about the four which are often worn together with the Brown Scapular.

(*a*) *The Scapular of the Passion or of the Precious Blood* is made of woven wool of red color with cords of the same material. One of the two pieces of wool must bear a representation of the crucifixion and the instruments of our Lord's dolorous passion, the other, images of the Sacred Heart of Jesus and of His Holy Mother, surmounted by a cross with the inscription: "Sacred Hearts of Jesus and Mary protect us." When these pictures have been effaced by wearing, a new scapular should be procured. Since this scapular is only an emblem of devotion, and no confraternity, no registration of names is required. The faculty of investing with the Red Scapular and of blessing the same may be obtained from the Holy See or from the Superior of the Congregation of the Missions (Lazarist Fathers).

(*b*) *The Scapular of the Immaculate Conception* con-

sists of two pieces of light blue (not purple) woolen cloth. A picture of the *Immaculata* may be placed on one side, but is not essential. As this scapular does not represent a religious order nor rank as a confraternity no inscribing of names is required. The first scapular, however, must be blessed and imposed by a special formula. The faculty required for this purpose is given by the General of the Theatines at Rome (San Andrea della Valle). Catholics in this country have a special duty to honor the Immaculate Mother, because the United States has been placed under her protection. The wearing of the blue mantle of our spotless Queen represented by the scapular is a fit way to express the devotion we feel towards her. This scapular has been endowed with many indulgences.

(*c*) *The Scapular of the Seven Dolors of the Blessed Virgin.* The material required for this scapular is black wool. The scapular itself is borrowed from the Order of the Servites. It constitutes a Confraternity, which may be erected in any church. The right of erection is reserved to the Superior General of the Servite Fathers, who can delegate others. The Confraternity must have an altar dedicated to the sorrowful Mother. Every Friday the members meet before this altar and recite in common the rosary of the seven dolors. A solemn procession is held once a year, usually on the third Sunday of September. These are essential requisites; when they are wanting, the Confraternity is illegal and cannot claim canonical sanction. In places where no Confraternity exists, the faithful may be invested with the scapular, but the names of the parties thus enrolled must be sent either to another Confraternity, or to a convent of the Servite Fathers. This is evident from the instruction given with the paper containing the formula of admission.

It reads: *"Tandem petat nomen uniuscuiusque induti illudque conscribat, transmittendum ad aliquam ecclesiam Ordinus vel ad ecciesiam, in qua a Priori Generaii canonice erecta est Societas Septem Dolorum B. M. V., ut inscribi possit in albo Confraternitatis, quae inscriptio omnino necessaria est ad lucrandas indulgentias."*

(*d*) *The Scapular of the Most Holy Trinity* is made of white wool and consists of two parts, united by two cords, so as to allow it to fall over the head. To the front piece hanging down on the breast must be stitched a cross made of wool. The colors of this cross are blue for the transverse or horizontal line, and red for the vertical or perpendicular line. The other portion, which hangs down the back over the shoulders, should be bare wool, without any emblem or ornament. The Scapular of the Most Holy Trinity is a Confraternity affiliated to the Order of the Trinitarians. The General Superior of this Order is *ex officio* authorized to establish the Confraternity and to bless and invest the faithful with the scapular. Formerly each new scapular had to be blessed, but now only the first one with which a person is invested needs a blessing. The names of the members must be registered, that they may have a share in the merits and spiritual treasures of the order. The order of the Trinitarians originally (A. D. 1198) was instituted for the liberation and redemption of Christian captives from the yoke of the Mahometans. Times have changed since. The aims which the Trinitarians propose to themselves to-day are: (*a*) special devotion to the Most Holy Trinity as the fundamental mystery of the Catholic faith; (*b*) works of charity, principally contributing alms for the relief of Christians in countries hostile to the faith, and also for the purpose of redeeming and educating negro children who have been sold as slaves. The

members of the Confraternity are requested to co-operate in these aims by prayers and alms.

7. The following rules must be observed *when the five scapulars are worn together:*

(*a*) The scapulars should all be of equal size and each distinct from the other. They must not be sewed into one, so that only the first and last be visible. Only on top may they be fastened together. The strings connecting them must be of red wool and stitched to the Scapular of the Passion.

(*b*) Although no specific order is prescribed, yet it seems proper to have the Red Scapular of the Passion and the White Scapular of the Most Holy Trinity face outward. The portion of the latter showing the cross and the portion of the former presenting the images of the Sacred Hearts, should be placed on the breast.

(*c*) The five scapulars must be blessed and imposed separately by the distinct formulas set apart for each one. Sometimes the Holy See grants a special faculty (for example to the Redemptorist Fathers) to use only one short formula for four scapulars. We say for four, because the Brown Scapular of Mount Carmel is no longer included therein. Those who have not obtained this special faculty are not allowed to make use of the short formula.

A writer in the *Ecclesiastical Review* (Aug. 1922, page 147) says:

"Permission to enroll in the individual scapulars does not by any means imply permission to enroll in the scapulars *cumulative* or collectively. Neither can any of the generals of the Orders to which the scapulars belong give this permission, for the Holy See reserves this power to itself, and so there is always special delegation for blessing and enrolling in two or more scapulars at one and the same ceremony. It is well to mention that, if the

priest has the faculties for all the scapulars in which he enrolls *cumulative,* the enrollment is not invalid, but it is certainly illicit. On the other hand, permission from the Holy See for the blessings and enrolling *cumulative* presupposes the permission already obtained for each individual scapular, without which the permission of the Holy See is useless."

(*Rescripta Authentica S. C. Indulg.,* 12 Sept., 1883, pp. 679–81.)

(*d*) The names of the parties enrolled, if no Confraternity exists in the respective locality, should be sent to the proper places at least within one year. Only the Redemptorist Fathers, we understand, are free from the obligation of registering the names.

8. Persons sometimes are inclined to find fault with the many restrictions and distinctions the Church has made regarding the scapulars and to criticise them as superannuated formalities. Yet it must be borne in mind what a writer once said in the *Ecclesiastical Review*[2]: "If any change of form is left to the discretion of the devout patternmakers, we should easily find a way of reducing all the scapulars to a little twisted ribbon of various colors, retaining the symbolism, but not the devotion, which is enlivened by the very exactions of minute fidelity to prescribed forms."

In consideration of the fact that but too often mistakes are made in the blessing and imposing of the Scapulars, the Holy See from time to time issues a rescript by which all illegal transactions of this kind are validated. The last *sanatio* for all the five scapulars took place July 20, 1884, and for the Brown Scapular of Mount Carmel, Feb. 4, 1908.

9. SCAPULAR MEDALS.—By a special Decree of the Congregation of the Holy Office (Dec. 16, 1910) a *medal* can now be worn in lieu of any and all of the approved scapu-

2 Vol. VII, p. 452.

lars, after a person has been properly invested with the latter. The graces, privileges and indulgences connected with the scapular are thus transferred to the medal, which acts as a substitute for the scapular. The particular rules to be observed in this case are as follows:

(*a*) The material used for the medal must be metal (gold, silver, iron, copper, aluminum, etc). The size of the medal is irrelevant.

(*b*) The medal must exhibit in a sufficiently visible and distinct form the figure of Christ with the Sacred Heart on His breast (not the Heart alone) on one side and an image of the Blessed Virgin (any approved image) on the other.

(*c*) One medal suffices for all the scapulars with which a person has been invested. But this medal must receive as many distinct blessings as there are scapulars whose place it is to take. No particular formula has been prescribed for the blessing. The medal may be blessed with the sign of the Cross, and the words *"In nomine Patris,"* etc.

(*d*) Every priest who has obtained the faculty to invest persons with the scapular is also empowered to bless the corresponding medal.

(*e*) The medal cannot be employed at once when persons are enrolled. The enrollment must be made with the regular scapular and according to the prescribed form. But the members of the Confraternity may put on the medal instead of the scapular at once after investiture.

(*f*) The medals need not be blessed separately for each individual person. It suffices to bless a number of medals and distribute them among those who desire to have one. This blessing can take place from the pulpit of the church, whilst the people present hold the medals

(one or more) in their hands, even if at that moment they have not yet been invested with the scapular, provided they intend to have themselves enrolled afterwards.

(*g*) The medal may be worn in different ways,—around the neck, pinned to the breast, or attached to a rosary which one carries in the pocket.

(*h*) It is not necessary to wear the scapular if one has the medal. However, it is the wish of the Holy Father that the scapular should not be put aside altogether. Hence all are advised, though not commanded, to put on the scapular whenever this can be done without inconvenience. The reason why the medal has been selected as a substitute seems to be because it is more durable and can be worn more easily, especially by men who work in factories, mills, etc.

5. THE CONFRATERNITY OF THE ROSARY.—The Confraternity of the Rosary dates from the year 1475. Jacob Sprenger, Prior of the Dominican Convent of Cologne, is said to be its founder. The society was reorganized Oct. 2, 1898, by an Apostolic Constitution of Pope Leo XIII, *"Ubi primum."* The principal points contained in this papal Brief are the following:

(*a*) The members oblige themselves to recite the Rosary once a week. It is not necessary to say the beads by one continuous act; they may be said in parts, one or several decades a day.

(*b*) The General of the Dominican Order has the exclusive right to establish the Confraternity of the Rosary. When he is absent from his place of residence (Rome), his vicar-general is empowered to act, and when there is a vacancy, the vicar-general of the whole Order enjoys the privilege. Without a diploma issued by these functionaries the erection is illegal and invalid. In places where there is a Dominican convent, no one but a priest

of that order can be charged with the erection; in other places a secular priest with the consent of the bishop may be entrusted with the work.

(*c*) Since there is no Archconfraternity of the Rosary, the canonical erection implies the immediate bestowal of the indulgences and other graces granted by the Holy See.

(*d*) The Confraternity must be attached to a particular church. A special chapel in the church, if there be such, or a special altar, ought to be assigned, at which the members can have their devotions.

(*e*) The spiritual director of the Confraternity is appointed by the General of the Dominican Order; in churches, however, which are in charge of the secular clergy, the bishop must give his consent.

(*f*) A *toties quoties* plenary indulgence has been granted for the feast of the Holy Rosary (the first Sunday in October). Not only the members of the Confraternity, but all the faithful can gain this indulgence, after receiving the Sacraments, as often as they visit the chapel of the Confraternity and pray according to the intention of the Holy Father. If they have no chapel, or if the chapel is too small to admit large crowds, a statue of the Blessed Virgin under the title Queen of the Rosary may be exposed on an altar of the church and visits made to this altar.

6. THE ARCHCONFRATERNITY OF THE IMMACULATE HEART OF MARY.—This institution owes its existence to the zeal of a pious priest by the name of Des Genettes. After he had taken charge of the pastorate of the church of *Notre Dame des Victoires,* one of the largest congregations in Paris, he made the sad discovery that a considerable percentage of his flock had ceased to practice their religion. He therefore established a society in

honor of the Immaculate Heart of Mary to pray for the conversion of sinners. Scarcely had the pious work been commenced, on Dec. 16, 1836, when the lukewarm members of the congregation returned in large numbers. Hence the zealous founder thought of giving the society a wider extension. An appeal was made to the Holy See. Gregory XVI bestowed upon the society the title of an Archconfraternity and endowed it with many indulgences. Pius IX was wont to call it an inspiration from on high, the work of God, a source of blessing for the whole Church. Since that time the society has spread rapidly all over the world and its members are counted by the millions.

(*a*) This Confraternity may, with the consent of the Ordinary, be established in any parish church and in colleges and other ecclesiastical institutions. But in order to enjoy the privileges and indulgences an affiliation with the Parisian Archconfraternity should be sought for.

(*b*) The members are obliged to recite one "Hail Mary" every day. The so-called miraculous medal is given them when they are enrolled, with the request to repeat often the short invocation inscribed thereon: "O Mary, conceived without sin, pray for us who have recourse to Thee." Finally they are advised to offer all their good works in union with the Sacred Heart of the Blessed Virgin for the conversion of sinners and to receive the Sacraments frequently for the same purpose.

7. THE SODALITY OF THE BLESSED VIRGIN MARY.—This pious association was established in the Roman college of the Jesuits by Father John Leon, in the year 1564, as an Archconfraternity under the title *Prima Primaria.* It subsequently received the recommendation of more than one pope, particularly Benedict XIV, in his Golden Bull, *"Gloriosae Dominae,"* and of Leo XIII. The latter,

who was himself a sodalist, in the Brief *"Nihil adeo"* (Jan. 8, 1886), called the sodalities "excellent schools of Christian piety and the safest bulwarks of juvenile innocence."

(*a*) The principal object of the Sodality is to offer the young a means for the practice of virtue. The members pledge themselves, first of all, to honor the Mother of God with a special devotion. "This devotion to the Blessed Mother," says a writer in the *Catholic Mind,* "is of sovereign importance for all the faithful, for the very simple reason that she occupies in the divine plan a privileged position between her divine Son and us. Intimately associated with Christ during His earthly life in the work of our redemption, she is still closer to Him in His life in Heaven, and is more intensely active in our sanctification. The Saints and Doctors did not hesitate to say that all grace comes to us through her hands, and they have applied to her the title of the almighty supplicant." The "Clients of Mary," as the sodalists like to call themselves, place unlimited confidence in the power of the Queen of Heaven. Therefore, they are wont to pray to her in all their necessities, especially those of the soul, in order that they may find a safe protection against the snares and temptations that beset the young.

(*b*) Besides praying, the sodalist is admonished to imitate the beautiful virtues of his Patroness, her humility, patience, obedience, and above all her chastity. The particular rules set forth in the Constitution of the Sodality point out the means by which its great end may be effectually obtained. Such means are: frequent reception of the Sacraments, pious reunions or meetings, at which the director gives an instruction adapted to the occasion, daily meditation and examination of conscience,

celebration of the solemn feasts of the Blessed Virgin, occasional retreats held in common under the guidance of an experienced priest, and the performance of different works of charity.

(*c*) We are well aware that not all sodalists live up to their duties; quite a number fall far short of the ideal proposed to them. Yet, it is an undeniable fact that a large number of those who have joined the Sodality find it a safe refuge against the dangers of the world. The Sodality helps them to pass through the perilous season of youth unharmed and to reach the age of manhood with unshaken faith and unblemished virtue.

(*d*) The formalities required for the canonical erection of a Sodality are as follows: The General of the Society of Jesus is *ex officio* entitled to establish the Sodality in all houses and churches of the Jesuits. In other places the Ordinary of the diocese is vested with this power. In this case, however, an affiliation with the *Prima Primaria* at Rome should be sought for, in order to give the members the benefit of the indulgences and other graces granted by the Holy See. The application may be sent to the provincial or the superior of the nearest house of the Society of Jesus, who in his turn will transmit it to the General.

(*e*) The Sodality must be erected under a special title, that is to say, under a particular feast or mystery of the Blessed Virgin, such as the Annunciation, the Immaculate Conception, the Visitation, etc. The sodalists may, besides, select another Saint as their second patron, for example, St. Stanislaus, St. Aloysius, etc.

(*f*) Originally the sodalities were intended for young men only. At present, however, all Catholics, male and female, may be received into a sodality, but not promis-

cuously. A certain distinction must be made. A sodality for young men cannot be joined by young ladies, and *vice versa.* Again, it should be understood and mentioned in the application, for what classes the sodality is intended, whether for students, merchants, clerks, factory employees, etc. Those who do not belong to the respective class cannot be admitted. There is no objection against having several sodalities in the same place, college, or church.

8. THE ASSOCIATION OF THE HOLY CHILDHOOD OF JESUS.—This Association was established at Paris, in 1843. Its main object is to gather funds by means of which Catholic missionaries in China and other pagan countries may be enabled to take care of the thousands of children who are cast away and abandoned by their parents, to baptize and educate them, so that they may help to spread the Christian religion among their people. For this purpose we gather our own Christian children around the Infant Jesus, making them practice the virtue of charity in a noble work, as a token of thanksgiving for the grace of the true faith bestowed upon them in Baptism.

(1) Children can be enrolled in the Association immediately after Baptism, up to the age of twelve. After that age each and every one may be admitted as a participant and gain the indulgences up to the age of twenty-one. Those who wish to share in the indulgences for the rest of their lives must then become members of the Society for the Propagation of the Faith.

(2) The obligations of the members and participants are:

(*a*) To recite daily one "Hail Mary," with the short invocation, "Holy Virgin Mary, pray for us and for the poor pagan children."

(*b*) To give a monthly contribution of one cent, or twelve cents a year. If the children are not able to attend to these obligations, the parents should do so in their stead.

3. The names of the members should be registered, although the registration is no essential requisite for gaining the indulgences, because the Association is no confraternity and does not require canonical erection. It may be organized in any parish, college, or school, whereever a group of twelve members can be found. The pastor or the priest who has charge of the institution is *ex officio* the director. The general agency of the Association is at Paris (Rue du Bac, 146). Central offices have been established for different countries and diocesan directors are appointed by many bishops. The centre for the United States is at Pittsburgh, Pa.; a list of the diocesan directors can be found in the Official Catholic Directory.

(4) The Association has an official organ, issued bimonthly in various languages, under the title of *Annals of the Holy Childhood,* in which letters from missionaries and news of the missions are published, together with the annual report of the receipts and distributions of the alms given. Each group of twelve members is entitled to one copy of this magazine.

(5) The Holy See has given its solemn approbation to this Society. Pius IX, in a Brief issued under date of July 18, 1856, raised it to the rank of a canonical institution and appointed a Cardinal Protector for it. Leo XIII blessed it and recommended it in his Encyclical, "*Sancta Dei civitas,*" Dec. 3, 1880.

(6) Great indeed have been the results of the work undertaken by this Association. Fr. Behringer, S. J., in his book on indulgences, states that in 1889 alone 222

missions were supported by the alms thus collected, including 898 orphanages, 5,264 schools, 550 industrial institutes, 231 agricultural farms, 1,219 pharmacies. Of heathen children 427,358 were baptized, while 335,772 were supported and educated. This is apt to draw down immense blessings upon the benefactors. The children in our parochial schools should therefore be encouraged to take part in this eminently fruitful and wholesome work. A Mass is celebrated for the members on any day between Christmas and the feast of the Purification. On that occasion the fourth part of the Christian names of the members is drawn by lot in order to be imposed on the children who will be baptized in China. This is the time when the priest may seize the opportunity to speak about the Association and recommend it to the parents and the children of his parish.

9. THE SOCIETY FOR THE PROPAGATION OF THE FAITH.—The object of this Society is to give temporal and spiritual succor to Catholic missionaries in heathen and non-Catholic countries. It was established at Lyons, in 1822, by two pious ladies, Miss Jaricot and the Widow Petit, who, having heard of the great distress and the many difficulties under which priests in distant lands and among barbarous nations labored, began to organize a little band among the women factory hands of the city. Each member agreed to contribute one cent a week out of her scanty wages for the support of the American and Asiatic missions. A few hundred dollars were gathered during the first year. The idea was too good to be kept within small bounds. The Association soon spread over the whole of Europe; at present it receives the offerings of the faithful in every country, being the main support of the Catholic missions everywhere.

Since its foundation nearly seventy millions of dollars have been collected. About six millions out of this fund were apportioned to the Church in the United States.

(1) The Society is no Confraternity, but merely a pious union. Canonical erection, affiliation, and inscription of names are not absolutely required. Wherever there is a band of ten associates, they may constitute themselves into a branch under the direction of the local pastor. However, they should enter into communication with one of the centres. The Society was given uiversal character by Pius XI (1922) and its headquarters removed to Rome. The central office for the United States at present is in New York. There are, besides, quite a number of diocesan directors, to whom, as a rule, application should be made.

(2) The conditions for membership are as follows:

(*a*) Daily recitation of the "Our Father," "Hail Mary," and the invocation "Saint Francis Xavier, pray for us."

(*b*) A monthly contribution of five cents, or sixty cents a year.

(3) The Holy See has given its approbation to this Society on more than one occasion. Many indulgences and other privileges have been granted to it. Leo XIII in two encyclical letters (Dec. 3, 1880 and Dec. 24, 1884) recommended the Society to the whole Catholic world. At a meeting held in Washington the archbishops of this country passed a resolution to have the society established in every parish of the United States.

Long before, the Prelates of the Third Plenary Council of Baltimore sent forth an appeal in behalf of the Association in which they said: "The duties of a Christian begin with his own household and his own parish; but they do not end there. The charity and zeal in his heart must be like that in the heart of the Church,

whose very name is Catholic, like that in the heart of Christ, who died for all and who gave Himself a redemption for all. The divine commission to the Church stands forever: 'Go, teach all nations; preach the gospel to every creature'; and everyone who desires the salvation of souls should yearn for its fulfilment and consider it a privilege to take part in its realization. The more we appreciate the gift of faith, the more must we long to have it imparted to others. The heart of every true Catholic must glow as he reads of the heroic labors of our missionaries among heathen nations in every part of the world, and especially among the Indian tribes of our country. The missionary spirit is one of the glories of the Church and one of the chief characteristics of Christian zeal."

"In nearly all European countries there are foreign mission colleges, and also associations of the faithful for the support of the missions by their contributions. Hitherto we have had to strain every nerve in order to carry on the missions of our own country, and we were unable to take any important part in aiding the missions abroad, but we must beware lest our local burdens should make our zeal narrow and un-Catholic."

"There are hundreds of souls in heathen lands to whom the light of the gospel has not yet been carried, and their condition appeals to the charity of every Christian heart. We have, therefore, urged the establishment of the Society for the Propagation of the Faith in every parish in which it is not yet erected, and also ordered a collection to be made yearly in all the dioceses for foreign missions and for the missions among our Indians and Negroes. We have done this through a deep sense of duty, and we trust that our noble-hearted people will not regard it as a burden imposed on them, but as an opportunity presented to them, of co-operating in a work which must be specially dear to the Heart of Our Lord."

10. THE SOCIETY OF CHRISTIAN DOCTRINE.—This association, as the name indicates, aims at giving religious instruction to children and ignorant adults. It was instituted in the sixteenth century. The members look after the boys and girls of the poorer classes whose education is neglected, bring them to church at stated hours, and

teach them the rudiments of the catechism. Divers Sovereign Pontiffs have approved the work and recommended it to the bishops. Paul V, in his Bull *"Ex credito nobis"* of Oct. 6, 1607, made the Society an Archconfraternity and enriched it with many indulgences. Its headquarters at present are at Rome in the church S. Maria del Pianto.

The Society has done much good, especially in Italy and France. Since there are still quite a number of missions here in the United States which are only occasionally visited by a priest, an association of this kind is well adapted to our necessities. Indeed, His Holiness, Pius X, in an Encyclical Letter published April 15, 1905, which contains some special regulations for the religious instruction of youth, obligatory for the whole world, says: "Let there be canonically established in every parish the Association commonly known as the Society of Christian Doctrine, by means of which, especially where the number of priests is small, pastors may secure lay help in the teaching of the catechism; and these lay teachers should apply themselves to their task out of zeal for the glory of God, as well as from a desire to gain the rich indulgences lavishly granted by the Roman Pontiffs."

A new Constitution was drawn up for the Society lately. Titulus VI of this Constitution, which treats of the right of affiliation, contains the following rules:

"28. *Archisodalitati ius est constitutas ubivis per catholicum terrarum orbem Doctrinae Christinae sodalitates aggregandi easque admittendi ad communionem indulgentiarum, bonorum spiritualium ac privilegiorum, quibus directa concessione ipsa fruitur.*

"29. *Ut sodalitas aggregari possit, necessarie requiritur:* 1, *ut eadem canonice fuerit constituta decreto Ordinarii loci;* 2, *ut ad Archisodalitatem deferatur una sum supplici libello, authenti-*

cum exemplar decreti, quo fuit constituta sodalitas atque Ordinarii commendatitiae litterae.

"30. *In qualibet dioecesi eam doctrinae christianae sodalitatem aggregare Archisodalitati Romanae satis erit, quam sodalitatem Ordinarius statuerit esse centrum ceterarum eiusdem generis; hac enim aggregata, simul aggregatae censebuntur aliae omnes sodalitates, quae aut constitutae iam, aut deinceps constituendae sint in eadem dioecesi.*" [1]

II. THE SODALITY OF CHRISTIAN MOTHERS.—One of the most difficult problems with which the Church and her ministers are confronted nowadays, is the education of youth. We live in an age that openly boasts of its infidelity and moral corruption. Even where we have parochial schools, well equipped and properly attended, it is often impossible to counteract the evil influences to which children are exposed on the streets, in workshops, and at home. Reform must come through the mothers. Unless they perform the duties imposed upon them by divine Providence, little or nothing can be accomplished. For this purpose the Sodality of Christian Mothers has been established.

(1) Its first start was made at Lille (France) in 1850. It soon gained members over the whole of the French territory. Pope Pius IX gave to it the title of an Archconfraternity and endowed it with special privileges. In order to facilitate its spread, a similar Archconfraternity was erected for Germany, at Ratisbon, in 1871. In America, the Capuchin Fathers at Pittsburgh, Pa., started a Union of Christian Mothers, in 1875. This Union was raised to an Archconfraternity by a special Brief of Leo XIII, dated Jan. 16, 1881, and granted the right of affiliating to itself other societies of the same name throughout the United States, irrespective of place or language.

1 *Acta S. Sedis,* Vol. XXXIX, p. 39.

(2) The object of this Confraternity is to aid Catholic mothers in the domestic and religious training of their children. The Society is placed under the special protection of "Mary, the Mother of Sorrows." But other patrons may be chosen besides, *e. g.*, St. Joseph, St. Joachim, St. Anne, St. Monica. Certain works of charity may also be attended to by the members. However, if the principal object, as stated before, is set aside, or if the name is changed, the Association can no longer claim the privileges of a canonically erected Confraternity of Christian Mothers.

(3) Only such Catholic women (wives or widows) can be admitted as have a good reputation and wish to contribute their share to the work proposed by the Society. They should recite some short prayers prescribed by the rules every day, approach the Sacraments monthly, and meet at stated times in church to have some devotion in common.

(4) Each branch society must have a director, that is to say, a priest who receives new members, instructs them in their duties, presides at their devotions, and superintends all transactions which contribute to the general welfare of the society. The members select from their own midst a president and assistants, who compose the executive board. If the society is large, special sections may be formed, with subordinate officers. All, however, should act under the general supervision and guidance of the director. It is desirable that the members wear a medal or a badge whenever they meet in a body.

(5) The names of those who have joined the society must be properly registered. No particular ceremonies for admission are required. Still, a solemn reception may take place according to circumstances.

The practical method of establishing a Confraternity of Christian Mothers seems to be this: The rector of the parish calls a meeting of the married women of the congregation and explains to them the object of the Society. If a sufficient number can be found who are willing to join, the statutes are drawn up in regular form and sent to the bishop of the diocese with the request to sanction them and give permission (in writing) for the canonical erection of the Sodality. After word has been received from the Ordinary, and his approbation has been granted, application must be made to the Capuchin Fathers in Pittsburgh, in order to obtain a diploma of affiliation to the Archconfraternity. This diploma must be shown to the bishop, who will sign it and return it to the parish priest, who should keep it in a safe place. Thereupon the Association becomes a canonically erected Confraternity and may at once begin its work.

12. THE ASSOCIATION OF THE HOLY FAMILY.—We are all acquainted with the picture of the Holy Family at Nazareth and the ideal of domestic life which this picture represents. In our age of rushing business, family life has lost a great deal of its pristine vigor. The beautiful charm that formerly used to pervade the home circle is waning. The waves of Communism and anarchy are battering against this bulwark of human society. Even Catholics are often carried away by the current of secularism and become callous in proportion as their dealings with the world increase. Many say that they cannot, others simply will not, attend church any longer. Only a speedy return to Christian principles, a sound Catholic home life, can save us from moral disaster and social ruin. It is with his view that his Holiness, Pope Leo XIII, started the Association of the Holy Family. In the Brief, *"Neminem fugit,"* issued under

date of June 14, 1892, he pointed out how and why the humble abode of Nazareth with its saintly inhabitants must be forever the great model for all Christian homes. These are his words:

"Summopere interest ut domestica societas non solum sancte sit constituta, sed sanctis etiam regatur legibus; in eaque religionis spiritus et christianae vitae ratio diligenter constanterque foveatur. Hinc profecto est, quod misericors Deus cum humanae reparationis opus, quod diu saecula exspectabant, perficere decrevisset, ita eiusdem operis rationem ordinemque disposuit, ut prima ipsa eiusdem initia augustam mundo exhiberent speciem Familiae divinitus constitutae, in qua omnes homines absolutissimum domesticae societatis, omnisque virtutis ac sanctitatis intuerentur exemplar. Talis quidem Familia extitit Nazarethana illa, in qua, antequam gentibus universis pleno lumine emicuisset, Sol iustitiae erat absconditus: nimirum Christus Deus Salvator Noster cum Virgine Matre et Ioseph, viro sanctissimo, qui erga Iesum paterno fungebatur munere."

This papal brief was addressed to all the bishops of the Catholic world, and urged them to establish this Association in every parish subject to their jurisdiction. A constitution containing the statutes, as approved by his Holiness, was added. The statutes are as follows.

(1) The object of the Association is to induce Christian families to consecrate themselves to the Holy Family of Nazareth. This is done by their proposing the Holy Family to their special veneration and imitation; by performing daily devotions before an image of the same and modeling their own lives after the sublime virtues of which it gave the example not only to all classes of society, but particularly to the laboring class.

(2) The Association has its centre in Rome under the presidency of the Cardinal-vicar *pro tempore* of his Holiness. He, assisted by the secretary of the S. Congreg. Rit., and by two other prelates of his choice, together with an ecclesiastic as secretary, has the direction of the Association throughout the

world, maintaining its character and spirit and procuring for it a constantly wider diffusion.

(3) The Ordinary of each diocese or vicariate apostolic will, with a view of promoting the object of the Association, appoint an ecclesiastic of his choice as diocesan director.

(4) The diocesan directors are to place themselves in communication with the parish priests, to whom belongs the exclusive right of enrolling the families of their respective parishes. In the month of May of each year all parish priests shall send the number of families enrolled in their parishes during the year to the diocesan directors, who in turn will forward them, under the direction of the Ordinaries, to the central seat of the Association in Rome.

(5) The act of consecration of families is to be made according to the approved form prescribed by Leo XIII; it may be performed by each family privately at home, or by a number of families united in the parish church with their pastor or his substitute.

(6) A picture of the Holy Family should be hung up in the home of every family enrolled in the Association. Before it the members of the household should assemble at least once each day, if possible in the evening, to offer prayer in common. The formula of prayers approved by Leo XIII, is especially recommended for this purpose, as likewise the frequent repetition of the well known ejaculatory prayers: "Jesus, Mary, Joseph, I offer you my heart and my soul—Jesus, Mary, Joseph, assist me in my last agony—Jesus, Mary, Joseph, may I breathe forth my soul in peace with you."

(7) The above-mentioned picture of the Holy Family should be either that approved by Pius IX, in his letter of Jan. 5, 1870, or any other in which our Lord Jesus Christ is represented in His hidden life with His Holy Mother, the Blessed Virgin, and Saint Joseph, her chaste spouse. It belongs to the Ordinary, according to the rules laid down by the Council of Trent, to exclude such pictures as are not in harmony with the particular object of the Association.[1]

(8) The families enrolled in the Association enjoy all the

[1] It is not advisable to have the Hearts of Jesus and His Blessed Mother represented on the breasts of the figures; the figure of St. Joseph must never show the heart.

indulgences and other spiritual advantages granted by the Sovereign Pontiffs, as noted in the card of enrollment.

(9) The Cardinal Protector with his counsel shall draw up and publish a schedule of regulations, in which all that relates to the useful management of the Association will be indicated, together with its proper feasts, the titular day, the annual renewal of the act of consecration made in common, the manner of holding reunions, etc.

A writer in the *Ecclesiastical Review*[2] suggests missions as the best means for introducing the Association of the Holy Family, where it is not already in active operation. "They afford," he says, "an opportunity of (*a*) setting forth the purpose of the Association, (*b*) inculcating the practices which are its immediate object, (*c*) making the solemn act of consecration by the entire parish. How easy it is for most priests to use their influence with young married couples at the time when they leave the altar, to join in the proposed work of sanctifying their domestic life, to put them in the way of procuring, among the first outfits of their new homes, a picture of the Holy Family suitable to their condition in life, and to give them the little book of instructions on the subject. What theme more suitable for the pastor to connect with the nuptial blessing? He will thus bind the newly married couple more firmly to the Church, will insure beforehand the Christian education of their children, and make them zealous supporters, in most cases, of the cause which he himself finds toilsome in proportion as the aid and sympathy of his people are wanting to him."

13. THE SOCIETY OF ST. VINCENT DE PAUL.—The object of this pious association is to help the needy and distressed by various works of charity. "The poor,"

2 Vol. VII, p. 369.

Jesus says, "you have always with you."[3] And the Apostle of the Gentiles remarks: "If I speak with the tongues of men and of angels and have not charity, I am become as sounding brass or a tinkling cymbal."[4] Faith without charity is dead. The position of the Catholic Church with regard to suffering humanity is too well known to require any special proof. Every cry of misery which a struggling world sends forth finds an echo and meets with sympathetic response in the bosom of the Spouse of Christ. Moreover, the care of the destitute is not a prerogative confined to the members of the clergy, or to religious who have obliged themselves by a vow to such work; it is a duty incumbent upon the laity as well. It was this spirit of generosity and benevolence which induced Frederick Ozanam, a pious young man living at Paris in the year 1833, to start a society under the patronage of St. Vincent de Paul, whose members should go in search of the poor and infirm scattered over the vast capital of France, visit them in their homes, and give them all the aid and assistance they could possibly afford. The society grew rapidly. Catholics in other countries followed the good example of the original founders. More than one Sovereign Pontiff gave his blessing to the work and endowed the society with privileges and indulgences. Delegates from all parts of the world met at Rome, Feb. 4, 1888. In an audience which they had with his Holiness, Leo XIII, the President submitted in a report, according to which the membership had reached almost ninety thousand.

(1) The Society is organized on the following plan: Only male persons are admitted. There is a Supreme Council at the head of the whole Society. Its seat is in

3 Matth. XXVI, 11. 4 1 Cor. XIII, 1,

Paris. Branches, called Conferences, may, with the consent of the ecclesiastical authorities, be established in any country, city, town or village where there is a necessity for them. If the place is large, it will be advisable to have several Conferences on parish or district lines. In this case there should be a local Administration Board, to whom the different officers report, and perhaps also a Diocesan Council at the head of the whole diocese. All the branches, however, must be affiliated with the Supreme Council at Paris, if they expect to participate in the indulgences and privileges granted by the Holy See.

(2) The St. Vincent de Paul Conferences exist in more than one American city, but have not yet obtained the same wonderful results here as in Europe. There are many so-called philanthrophic organizations in the United States. Quite a number of them claim to be non-sectarian, but in reality they tend to facilitate Protestant proselytizing among the poorer classes under the specious plea of charity. Catholics who depend upon them for temporal support, in particular Catholic children, are apt to be estranged from Holy Mother Church. How shall we counteract this evil? American Catholics should watch more closely the interest of their Church by succoring those who suffer from want. We need some actual evangelization to bring us into immediate contact with the object of our charities. Here, indeed, is a fruitful field of operation for the St. Vincent de Paul Society. The work done for the relief of bodily ills will help to save immortal souls.

14. THE THIRD ORDER OF ST. FRANCIS.—Who has not heard of St. Francis of Assisi, "The Seraphic Patriarch," as he is called? This great servant of God, though he lived in the Middle Ages, accomplished a work which is still exhibiting signs of vigorous life and continued

progress. Wherever we behold a mendicant friar, clad in his humble brown or black garb, our mind is struck with the ideal of poverty and self-denial that was a reality and not a mere fiction in the person of St. Francis of Assisi.

(1) St. Francis had already founded two great religious orders, one for men and the other for women, the latter known under the name of the Poor Clares, when he drew up a rule designed to enable the laity to take part in the penitential and devotional practices which up to that time had been more or less confined to the cloister. This is the origin of the famous Third Order. It does not rank with the so-called Confraternities, though it has much in common with them. It closely approaches the religious state, inasmuch as the management and discipline are borrowed therefrom, without however imposing the peculiar obligations implied in the vows. Such is evident from the Constitution *"Misericors Dei Filius,"* which Leo XIII issued under date of May 30, 1883, and in which he writes: "The Franciscan institutes are based wholly upon the observance of the precepts of Jesus Christ; for the Holy Founder had no other aim than that the Christian life should be exercised in those precepts—as in a gymnasium—with greater diligence. The first two Franciscan Orders, of course, which were instituted for the exercise of great virtues, pursue a loftier and diviner aim; but they are the heritage of a few, of those, namely, to whom God has given the grace to strive with special zeal for the sanctity of the evangelical counsels. But the Third Order is adapted to the many; and the records of times gone by, and the nature of the Society itself, both show how great is its influence in promoting justice, honesty and religion. . . . Therefore, for the good and the happiness of the future, for the increase of the glory of God,

the encouragement of piety and zeal for all virtues, We by our present letter, in virtue of our Apostolic authority, renew and sanction, in the manner described below, the Rule of the Third Order of St. Francis, called the Secular. It must not be thought that in consequence of this act anything is taken from the nature of the Order, which We by all means wish to remain unchanged and intact:"

(2) The Third Order is intended for seculars. The modern religious congregations of nuns, which sometimes are formed under the title of Sisters of St. Francis, Sisters of the Third Order, etc., must not be confounded with it. These sisterhoods are established on a different basis. Only those who live in the world, which includes also members of the secular clergy, and who, without giving up the position in which divine Providence has placed them, wish to become perfect Christians, can be admitted as members. No one who has joined another institute of a similar character, such as the Third Order of St. Dominic, will be allowed to enter the Third Order of St. Francis, unless he has been dispensed and properly dismissed. This dispensation or dismissal is not granted save for important reasons.

(3) The power to receive members into the Third Order rests with the General of the First Franciscan Order in its different branches. The provincials within the territory of their jurisdiction also possess that faculty. Local superiors, such as guardians, vicars, visitors, etc., have not this right, unless it be expressly given them by the General or provincial. In places where there are no Franciscan convents, the provincial may delegate secular priests to receive members. Bishops may likewise obtain authority to this effect from the General of the Order, and, in addition thereto, the right to subdelegate priests belonging to their diocese.

(4) The Third Order of St. Francis cannot be established in any church, not even in a church of the Franciscan friars, except with the consent of the Ordinary. The latter also has the right of visiting the congregation and examining matters of discipline.

The candidate, male or female, who wishes to enter the Order, must be fourteen years old. Married women must have the consent of their husbands. Obviously, only practical Catholics who enjoy a good reputation can be admitted. Those who lead a scandalous life, who allow public dancing and other amusements of a suspicious character in their homes, who support themselves by dishonest means, who sow discord by idle gossip, who live in enmity with their neighbors, in a word all who would become a reproach to the Order, must be kept out. The aspirants must first pass through a full year's novitiate. If they have stood the probation, they should make profession in the form which the Constitution prescribes.

(5) There are many minute rules which the members must comply with. These may be found in the various manuals. It will suffice for our purpose to mention a few:

(*a*) Tertiaries should refrain from worldly luxury, from excessive and expensive elegance in dress and dwelling.

(*b*) They should wear the scapular and cord of St. Francis, blessed and imposed upon them at their entrance.

(*c*) They shall receive the Sacraments at least once a month.

(*d*) Ecclesiastics who recite the canonical hours, or laymen who say the Little Office of the Blessed Virgin, are not expected to add any special prayers. All others must say every day twelve "Our Fathers" and "Hail Marys" and the "Glory be to the Father," etc. All are exhorted to assist at Holy Mass daily.

(*e*) Tertiaries should exercise themselves constantly in works

of charity and penance. In particular should they visit the sick and help the poor and afflicted members of their Society. Fasting is prescribed only on two days, the Vigils of the feast of the Immaculate Conception and of the feast of St. Francis.

(*f*) At the funeral of a deceased Tertiary the resident members accompany the corpse and recite five decades of the Rosary for the repose of the departed soul.

(*g*) In their home life the Tertiaries should give a good example and promote piety and virtue among those in their charge. Bad books and papers must be shunned by them.

(*h*) Once a month they should hold a meeting at which the prefect presides and which all members should attend.

(6) In a special Brief, dated September 7, 1901, Pope Leo XIII bestowed new indulgences upon the Third Order of St. Francis and approved others that had been granted before. Most important among them are the Papal Blessing and the General Absolution, both implying a plenary indulgence under certain conditions. The blessing and the absolution cannot be given except by a duly authorized priest, and on the days appointed. Those who are prevented from being present at the meeting, may request their confessor to impart to them the General Absolution on the previous day, but this cannot be done except in connection with confession, and according to the formula prescribed.

(7) The Third Order of St. Francis has a glorious record. Persons of high rank and renowned in history have belonged to it. A new impulse was given to the Society by the late Pope Leo XIII, who was himself a member. In almost every large city parish, and in not a few country missions, there are quite a number of pious souls who could be induced to join the Third Order if properly instructed. Hence his Holiness appeals to the bishops to do their best towards propagating this great institution. In an Encyclical, dated Sept. 17, 1882, the Sovereign Pon-

tiff says: "Therefore take pains that the people may become acquainted with the Third Order and truly esteem it; provide that those who have the care of souls sedulously teach what it is, how easily any one may enter it, with how great privileges tending to salvation it abounds, what advantages, public and private, it promises." In another document, the Encyclical *"Humanum genus,"* which is directed against the Masonic sects, the same Pontiff writes: "We use this occasion to repeat what We have stated elsewhere, namely, that the Third Order of St. Francis, whose discipline We prudently mitigated a little while ago, should be studiously promoted and sustained; for the whole object of this Order, as constituted by its Founder, is to invite men to imitate Jesus Christ, to love the Church and to practice all Christian virtues; and therefore it ought to be of great influence in suppressing the contagion of wicked societies. Let this holy sodality therefore be strengthened by a daily increase."

CHAPTER IV

PASTORAL CARE OF INDIVIDUALS

1. A priest charged with the care of souls must not only attend to his parish at large by employing the ordinary spiritual means, but also watch over its individual members and apply extraordinary means to those who cannot be reached by the ordinary ministry. Here the following suggestions may be in order:

In not a few parishes you will find persons who require special and separate instruction in faith and morals, since the general preaching of Christian truth does not reach them, partly because they cannot go to church, partly because they lack a knowledge of the very fundamentals of religion. Such persons are the blind, deaf-mutes, idiots, and those who are confined to their beds and houses on account of broken or paralyzed limbs, general weakness, etc. The only way to reach these is to instruct them privately at visits made from time to time in their houses. It is a tiresome and unpleasant task, yet a true shepherd must not lose sight of these sheep, but be encouraged by the example of our Lord and the thought that he will thus be able to save more souls for Heaven. As a rule, they should be disposed to receive the Sacraments. Therefore, let them learn the ordinary prayers, the principal articles of faith, the ten commandments, the precepts of the Church, the acts of faith, hope, charity, and contrition. An occasional warning against intemperance and sensuality, to which these persons may be in-

clined, will not be out of place. If charitable lay men or women can be found to lend a helping hand in such instruction, they should be engaged for the purpose.

Deaf and dumb children should not be sent to a Protestant or State institution for their education, as they are apt to lose their faith there. Parents who will not submit to this rule cannot be absolved. The same holds good with regard to orphans. They should, if possible, be placed in a good Catholic family or else be sent to a Catholic orphanage, but never to a Protestant or State institution. When this has been done, a pastor should not rest until he has regained such a soul. He should also look after the spiritual wants of all those Catholics who are inmates of poorhouses, reform schools, asylums, etc., lying within his district. The poor you have always with you, Christ said, thus insinuating that He wished His followers, in particular His priests, to help those who are destitute and needy.

2. The rector of a parish or mission should also have an eye on those members of his congregation who, either through sin and malice, or through negligence, have become estranged from the Church, or, on account of particular circumstances, do not practice their religion as they should. Under this head fall those living in mixed or invalid marriage relationships, those who have contracted marriage before a squire or preacher, those who fell out with a former pastor, members of secret societies, drunkards and habitual sinners, and heads of families who neglect their duties towards their children. Sometimes a kind word and a well-meant warning, if tendered at the right time, produce a wonderful effect.

3. In connection with this matter we must insert a few

remarks on various scandals which a pastor is bound either to prevent or to eliminate.

(*a*) Scandals may arise from lawsuits and public quarrels. The priest ought to use his influence to reconcile parties who are on bad terms, before they go to court, and he should do this even if he has not been asked to act as arbitrator. His position entitles him to it, because it is his duty to prevent sin, which usually is the consequence of disputes and quarrels.

(*b*) Dissension or trouble existing between married people may be the cause of great evil if not brought to a stop in due time. The married are not allowed to separate *a mensa et toro* on their own warrant. It they refuse to return to each other, they cannot, as a rule, be absolved. It is the parish priest's duty to bring such parties to terms. The best way to do this may be to have a consultation, first with the man, afterwards with the woman, and then with both together.

(*c*) Scandals may be caused through agents of secret societies, who, under the pretext of furnishing cheap life insurance, or of assisting people in their business, entice Catholics to join their lodges. If there is reason to fear that a number of men in the parish may be gained over by these emissaries, it is proper to give public warning from the pulpit; otherwise it will be sufficient to see privately those who are on the point of being lured away from the Church.

(*d*) Scandals may arise from saloons, boarding houses, and such like places, the proprietors of which allow all sorts of people, including suspicious characters, to meet there in order to drink, gamble, dance, etc., at any time, day or night, Sunday or weekday. To check this abuse,

it is advisable, first, to have a private talk with the owners of such establishments; if that has no effect, denounce the whole affair publicly in church; but it must be done with great circumspection, lest it lead to a lawsuit.

(*e*) Another source of scandal is found in the circulation of papers, books or other publications hostile to faith and religion, or immoral. Papers which sail under a Catholic flag, but defend that false Liberalism condemned by the Roman Pontiffs, also come under this head. Much evil is done by such products of the press. There are various ways to combat it. Prudence will tell each pastor which will be the best for him to adopt. Never, however, should he be silent because he can not stop the evil.

(*f*) Scandals may result from factions among the members of a parish. A priest sent to such a place should be patient and wait, and not side either with one faction or the other, but simply attend to his duty as pastor, following the instructions of his bishop. Leave the warring factions alone if you cannot stop their quarrelling. By and bye they will lose ground, and in a short time all will be quiet. A patient and forbearing priest has sometimes done wonders in a place where an ambitious and hot-tempered man had been an utter failure.

These are a few scandals of frequent occurrence. No priest should feel discouraged if confronted with them. As long as this world exists, scandals must needs come. A zealous worker in the vineyard of the Lord ought to take consolation in the thought that, whether he meets with success or not, eternal reward will not fail him.

CHAPTER V

POLITICAL AND SOCIAL RELATIONS OF THE CLERGY

1. The Catholic Church in the United States enjoys no official recognition on the part of the civil government save freedom of worship, which is granted to all denominations irrespective of creed or organization. At the same time, though, there is no antagonism between the secular and the ecclesiastical authorities. On the contrary, the relations between them, on the whole, are friendly and peaceful. They bear a strictly business character, devoid of diplomatic art. The work done by the various religious bodies is accepted with gratitude and appreciated with candor. This, however, does not prevent occasional friction, such as will always occur between men whose tastes vary and whose interests differ. As long as both parties treat each other with prudence and frankness, the difficulties can be easily settled to mutual satisfaction. A few instances may help to illustrate the matter.

(a) In public institutions such as poor-houses, asylums, hospitals, penitentiaries, etc., we often find a considerable number of Catholic inmates. The municipal authorities, under whose charge the places are, appoint a chaplain, usually a Protestant minister, to look after the spiritual wants of the inmates and to hold religious services for them. These services, though called non-sectarian, have a Protestant coloring. Catholics cannot partici-

pate in them without sin. Yet, the managers of these institutions not infrequently compel Catholic inmates to assist, for the sake of order and discipline, as they say. It therefore becomes the duty of the Catholic pastor within whose district the institution is situated to prevent this abuse. What line of conduct should he follow in dealing with the civil authorities? We believe that the safest way of proceeding will be first to have a private consultation with the managers. It is not always bigotry or blind fanaticism which prompts them to employ measures of the kind mentioned, but often total ignorance of the Catholic standpoint. If this is explained to them frankly and amicably, they may dispense the Catholic parties from participating in the common services and allow a priest to minister to their spiritual wants.

(b) Analogous to the condition just mentioned is another crying wrong, namely Bible lessons in the public schools. The teachers in these schools sometimes make all the pupils, Catholics as well as non-Catholics, read passages from the Protestant version of the Bible, or command them to recite Protestant prayers or sing Protestant hymns. This practice is objectionable not only from the standpoint of natural law, but also because it is a violation of the Constitution, which grants to all citizens the free exercise of their religion. Catholic parents and pastors must protest against it. However, here again we would advise a conciliatory mode of procedure. First talk to the teachers and explain the Catholic position. If they refuse to abandon their ill-conceived idea, report the facts to the school board. If no redress can be obtained there, it may become necessary to carry the matter to a court of justice. This ultimate step, however, should not be taken before the Ordinary of the diocese has been consulted and his consent has been obtained.

(c) The Catholic Church, though claiming independence within her own sphere, yet in matters which do not directly affect dogma or important points of discipline, occasionally yields to civil laws, even if they are not perfectly just and fair. Thus, for example, the civil statute may require certain formalities regarding the solemnization of marriage, the acquisition or transmission of ecclesiastical property, the taxation of the same, etc. If it is impossible to have things just the way they ought to be, it will be advisable to submit. In the meantime, though, the clergy should try to have the statute changed, by appealing to the members of the legislature, or the senators and representatives of the district. This appeal ought to be made in a noiseless and quiet way. The less public talk there is, the easier it will be to effect a change.

(d) Candidates running for a public office sometimes call upon the clergy to assist them by recommending them to their people or canvassing for them. May a priest yield to such requests? Our answer is this: The sacerdotal office with its sacred character and supernatural powers must not be dragged into politics. Laymen, much as they esteem the priest in spiritual matters, do not want him to interfere with their political freedom. They despise clerical dictation and consider it an abuse. "The tyranny of a priest over a layman," says Bishop Moriarty, "is hateful for the same reason as the tyranny of a woman. The priest shields himself behind the privilege of his order, as the woman does behind the privilege of her sex. You cannot hit him, you cannot fight with him, you cannot oppose him on equal terms."

Protestant ministers often disgrace themselves by making political questions the subject of their pulpit discourses. Shall a Catholic priest follow their example?

Certainly not. Such an action could have none but disastrous effects. But, we hear it objected, does not a priest enjoy the same rights as other citizens? May he not, therefore, make use of his rights like the rest? We reply, yes and no. A clergyman is entitled to go to the polls and vote for any man whom he thinks worthy, to express his opinion on the merits or demerits of any candidate, to work for one party in preference to another, provided it is done privately. However, this is not what the politicians want. They wish the priest to use the spiritual influence which he wields, in their behalf. This is an intolerable abuse, an altogether unjustifiable mingling of religion and politics. Lay people, in some respects more clear sighted than their pastors, are apt to resent such an act.

(e) But let us not be misunderstood. Politics have a moral aspect, too. Whenever a *moral question* is at issue, it becomes the duty of God's ministers to enlighten the people with regard to it. However, it ought to be done prudently, without giving offense, without denouncing any political party as such. Here we feel impelled again to quote that illustrious Pontiff, Leo XIII. In his Encyclical of January, 1895, addressed to the hierarchy of the United States, he says: "As regards civil affairs, experience has shown how important it is that the citizens should be upright and virtuous. In a free state, unless justice be generally cultivated, unless the people be repeatedly and diligently urged to observe the precepts and laws of the gospel, liberty itself may be pernicious. Let those of the clergy, therefore, who are occupied with the instruction of the people, treat plainly this topic of the duties of citizens, so that all may understand and feel the necessity in political life of conscientiousness, self-

restraint, and integrity; for that cannot be lawful in public which is unlawful in private affairs."

(f) Though it is proper to maintain friendly relations with the civil authorities, with statesmen and political leaders, because of the chance it affords to exercise a wholesome influence upon them, yet it would be imprudent for the priest to mingle with them to such an extent as to partake frequently in their sports and festivities, their social gatherings and banquets. By doing so a priest is apt to lose the sacerdotal spirit, to become worldly-minded, and to neglect the duties of his charge. Besides, there must be strict impartiality. He who identifies himself with any political faction, will make himself odious to those who hold opposite views.

2. Multifarious *social problems* nowadays require the close attention of the clergy. "Social work may be defined as 'our service of others in which religion takes a second place: service of their bodies for the sake of their souls.' Now in this work we come clearly upon the province of lay help. This social work of ours is not sacramental, nor in its essence is it teaching, save by example, nor is it offering sacrifice. Hence it by no means requires an ordained priest to carry it out. Nor is there any reason, except one, why we may expect that he will succeed better than others. However imperfectly the clergy fulfill it, their profession is to look after the welfare here and hereafter of others. To other men this task does not come as a profession, but as a work of supererogation, which is taken up when they are so inclined and may be dropped without backsliding. But the priest's position is somewhat different. He can hardly let the undertaking come to an end because the layman has quite justly exercised his right to withdraw. At any rate, if he does, the work for which he was ordained will cer-

tainly suffer. Hence in practice the ultimate responsibility tends to rest on the priest, because even social work touches him as a professional and the others as amateurs." [1]

Social Work by the Clergy

What should be the attitude of the clergy in this matter of social work? We must confine ourselves to some brief suggestions. Circumstances will determine the particular course to be followed in a given case.

(*a*) Men who work in factories and mines occasionally need not only material assistance but also moral encouragement. The priest should keep on good terms with the owners of industrial establishments, because this may give him an opportunity to better the condition of his people by timely advice. Both the employer and the employee have their own notions about right and wrong. These notions must be corrected and brought up to the proper standard now and then. By taking an active interest in the ordinary trials and troubles of his people, by following them in the walks of daily life, by showing warm sympathy for them, the priest will not fail to gain their confidence and keep them away from the baneful influence of radical agitators. "Corruption in social life comes from the neglect of the ten commandments. Transgression of the moral law leads to industrial decline. People who follow the decalogue enjoy the highest degree of temporal prosperity and well-being. The observance of the divine precepts carries men safely through periods of depression." [2]

(*b*) The priest must be the faithful friend of the poor

1 Keatinge, *The Priest, His Character and Work*, p. 279.

2 Bishop Stang, *Ecclesiastical Review*. March, 1904.

and needy. By relieving their bodily distress, he will gain their confidence and get access to their souls. "The poor," said our Lord, "you have always with you." At all times, from the Apostolic age down to the present, it has been the pride of the Catholic Church to alleviate the wants of suffering mankind. A zealous priest will follow this traditional practice. Whilst the worldly-minded run after pleasures and amusements, while wealthy capitalists and money grabbers harden their hearts and by oppressive measures sow wrath and hatred, the minister of Christ will sympathetically watch the sufferings of his brethren, come to their aid even before he is called upon, hasten to the abodes where human misery is lodged, and of his own accord bring relief to the distressed and destitute. Our hospitals, asylums, and orphan houses, do they not speak aloud of what men are able to do when the fire of divine charity burns in their hearts? It is true, the laity have a large share in the contributions made for these purposes. But many a priest has not only offered his time and labor in behalf of these institutions, but also spent considerable money for the building and maintenance of the same. Though his income was small, he managed to give much. May such worthy examples inflame like zeal in others. Let us bear in mind the words of Christ: "Make unto you friends of the mammon of iniquity, that when you shall fail, they may receive you into everlasting dwellings."

(*c*) In some places there are societies (reading circles, literary and debating clubs, etc.) organized for the purpose of advancing the intellectual standard of the community. Worthy persons of all classes and of both sexes belong to them. No distinction is made with regard to religion; Catholics and non-Catholics, Jews and infidels, are found among the members. Will it be advis-

able for the local pastor to join them when he is invited to do so? Yes and no. Practical tact and prudence ought to tell him what course to follow. If a pure tone prevails among the members, if they have nothing but true and solid social advancement in view, a priest may lend his assistance and by his learning and personal influence try to lead the current of literary culture into the right channel. Great as the interest is which he takes in the welfare of the poor, he must also let the wealthy and cultured classes share in his social ministry.

(*d*) The radical movement with its destructive tendencies is rapidly increasing. It will no longer avail to say: Our Catholic people are too well grounded in their faith to fall into the snares which these demagogues with their wild assertions and visionary views lay for them. So dazzling are the brilliant pictures presented by them, so fascinating is their language, so bold are their tactics, that hundreds and thousands are inclined to embrace their doctrines and join them in the hope of finding a sure and effective cure for suffering mankind. The changes at which the radicals aim, cannot, however, be realized except by a total overthrow of civil and religious authority. Despite the declaration often heard, "Religion is a private matter," the radical parties are everywhere characterized by unbelief, hostility to religion, and bitter hatred of the Catholic Church. To the extreme radical all law, natural and positive, is but the product of circumstances, the outgrowth of environment. Therefore, he says, the present order must be abolished. Let us do away with the right of private ownership, let us give a new mould to the educational, religious, domestic, social and economic aspirations of the human race; then poverty will cease, want and suffering will come to an end.

3. Everywhere, in large cities and in small towns, in industrial centres and in rural districts, this radical propaganda is at work. The radical Socialists (Bolsheviki) and Communists are constantly gaining recruits. Even Catholic workingmen lend a willing ear to their boastful arguments and begin to swell their ranks. Shall the pastor whose heart is with his flock, be silent and stand by idly? No, it becomes his imperious duty to protect his flock against these ravening wolves. In public and in private, in sermons and conferences, often touch upon the social question. Refute the arguments which these would-be reformers advance, disprove their statements, lay bare their fallacies, divest their high-sounding promises of their illusions. But be careful to inform yourself adequately on the social question, which is complicated and difficult, before you take an attitude in public that may hurt your own influence and seriously injure the Catholic cause.

4. No doubt the present deplorable state of society offers many questions that press upon public attention for solution. However, a wholesale negative policy could only lead to utter destruction, to complete anarchy. Society is not dead, but merely sick; its sores and wounds must be healed by positive means. Pope Leo XIII, in his famous Encyclical, *"Rerum novarum,"* has pointed out these means clearly and forcibly. Compare the words of the great Pontiff with the wild utterances of the radical leaders, and you will not for a moment doubt that Christianity alone is able to solve the social problems of the present day. Our Catholic people ought to be made familiar with the text of this papal letter. If you wish to counteract the evil influence of radical literature, have copies of the *"Rerum novarum"* spread broadcast among the toiling masses. Besides, let other good papers

and books dealing with the social question circulate among the wage workers of your parish, especially among the young men. The struggle is hard, but without a struggle there can be no victory, and without victory, no crown.

CHAPTER VI

PAROCHIAL MISSIONS

1. A mission is for the laity what a retreat is for the clergy, that is to say, an extraordinary means of arousing the people from spiritual lethargy and reforming both individuals and the whole parish. This being its sole object, a mission must not be made a business affair or be turned into an occasion of raising money. Every parish, whether large or small, should have a mission now and then, so as to keep the fire of divine love burning amongst the faithful, and prevent them from becoming lukewarm or estranged from the Church. A period of five years is about the average time for holding missions, since within that time the complexion of a parish usually changes. Ten years is the utmost limit, according to Can. 1349: *"Ordinarii advigilent ut, saltem decimo quoque anno, sacram, quam vocant, missionem, ad gregem sibi commissum habendam parochi curent."*

In order that a mission may be successful, the following rules must be observed:

(*a*) Select a season of the year at which all can attend without too great inconvenience. For cities, spring may be the best time; for country districts, the early fall, after the harvest is over.

(*b*) Make arrangements in good time (about a year ahead) with the missionary Fathers or their superiors. Tell them the circumstances of the congregation, what work is to be done, which Fathers you prefer, etc.

(*c*) Announce the mission to the people about a month in advance, encourage them to come, ask them to pray that God's grace may not be wanting; also have public prayers said (after Mass) for the same purpose.

(*d*) Visit personally those who have fallen away from the Church, the tepid, careless Catholics, who will not take part in the mission without a personal appeal.

(*e*) Stay at home during the mission, watch things closely, and attend to those matters which can not well be left in the hands of the missionaries, for instance, the instruction of converts and ignorant or negligent Catholics, the rectification of marriages, etc. It is wrong to leave the parish entirely in the care of the missionary Fathers and to go on a vacation tour during the mission.

(*f*) Have a sufficient supply of mission goods (prayer books, popular books of instruction, rosaries, medals, etc.) on hand. Either attend to the sale yourself or engage a good Catholic, man or woman, for the purpose. Do not overcharge the people who come to buy, nor allow others to do so.

(*g*) Let a collection be taken up in church once a day, during the principal service. Tell the people before the mission opens that you have certain necessary expenses and that you expect them to do their duty in defraying them. During the mission itself, do not speak of money matters, nor charge an entrance fee; it would cripple the spiritual effects of the mission.

(*h*) A mission should not last less than a week. In large congregations it should last at least two weeks—one week for the women and one week for the men.

(*i*) The greatest difficulty always has been, and always will be, to preserve the fruits of the mission. The fire which was set ablaze will soon go out, unless steps be

taken to keep it alive. This is the duty of the local clergy after the missionaries have departed. The pastor should preach a few sermons on perseverance, he should enlarge upon the instructions given by the missionaries, and keep in personal contact with those who have been brought back to the fold during the mission. Converts who have applied for admission into the Church should be instructed thoroughly. Zeal, in a word, should be displayed along the whole line of parochial work. Thus a large portion of the good seed sown during the mission will not fail to produce lasting fruit, and many a soul will be saved.

CHAPTER VII

THE PRIEST'S PRIVATE LIFE

1. The good example set by a priest in his private life cannot fail to contribute greatly towards raising the standard of virtue among his parishioners. Hence we deem it proper to devote a special chapter to this matter.

A priest must love his home and always retire to it as soon as his transactions with the outer world are done. It is, therefore, proper that the residence destined as a dwelling place for the clergy be respectable and in accordance with their dignity. Both immoderate luxury and excessive simplicity should be avoided in putting up parochial residences. Of course, due regard must be paid to the means of the congregation. If a clergyman is forced to take his abode in an unassuming residence for a while, he should be satisfied and seek consolation in the thought that he has a chance to imitate the example of our Lord, who, according to His own declaration, had no place where to lay His head.

2. It is not the edifice alone, however, which constitutes a home, but the manner in which a clergyman spends his time there and the way he deals with those who live with him under the same roof. Therefore, we take the liberty to make a few suggestions:

The interior of a priest's house ought to have a Catholic aspect. The pictures, statues, etc., seen there should be religious, not altogether profane, and still less, lascivious. The rooms, in particular the priest's sitting room, should

not be filled with a disorderly mass of things that are inconsistent with the clerical profession, such as farming utensils, rifles, and other articles of sport. Nor should the other extreme be adopted, of arranging the rooms like ladies' boudoirs. Practical tact and prudence will tell you what is right in this regard.

3. That which we always look for in a priest's house is a well selected *library*. Books are for the clergy what tools are for mechanics. They prevent a priest from becoming idle and help him to remain a man of culture and study. It is a great mistake to believe that with the seminary days all study has come to an end. Many things will be forgotten unless they are kept fresh in the memory by constant repetition. New points, new ideas, new questions will turn up in course of time, the laws of the Church, the rubrics in particular, are liable to be changed. To keep abreast of all these changes constant systematic study is necessary. Other professional men, lawyers, doctors, etc., practice this in their own sphere. Shall a priest be less industrious?

"A priest is ordained to be a defender of truth, and he should always be ready to give a prompt reply to the current errors of the time in which he lives. Should he find himself engaged in controversy, or the object of attack, he should be able to acquit himself with honor, so as not to invite either the scorn of his enemies or the compassion of his friends. Would it not be indeed humiliating if one who should be a light, not only to the ignorant of the world, but to the learned also, were unable to give an answer to the impertinences of some smart youth, who chanced to possess a superficial knowledge and gloss of modern science? . . . But what as a matter of fact often happens? Scarcely has the young priest left the lecture-hall when he puts aside all serious books. He reads a newspaper or some worthless novel, or at most a chapter now and then of the Bible, and this is the sum total of his study. Listen to these

grave words of Benedict XIV: It is not enough to have gone through theology once, to have understood its meaning; no, not even to have taught it in public; one should be assiduous in cultivating this science in order to impress deeply upon the mind that which was once learned, and to acquire fresh information of which theology is the abundant source. . . . A priest should study to protect himself. Woe to the priest who is not given to study, more particularly one who lives in the country! What will become of him? Idleness has taught much evil. Are priests who do not occupy themselves in their study, who permit the few books they have to lie on their book-shelves covered with dust, men of prayer and meditation? Alas, no; they have as little taste for prayer as for reading. How do they employ the long hours which an unlaborious ministry or one ill discharged puts at their disposal? In running hither and thither, in making useless visits, or in surrendering themselves to their imaginations which are filled with foolish and often perilous images."[1]

4. To render a home attractive, it is important to preserve *cleanliness* both inside and outside and to keep all things in their proper places. It looks odd to a stranger entering a priest's house to see confusion reigning everywhere and to notice how free access is given to various kinds of animals, such as dogs, cats, chickens, etc. A clergyman must bear in mind that cleanliness is next to godliness, and that untidiness at home will lead to slovenliness in the church and sanctuary.

5. Concerning his *time* and the use he makes of it, a priest cannot be too much on his guard. Although it is impossible for one engaged in parochial work to follow a rigid daily plan, as we see it followed by the members of a religious community, yet it is wrong to have no plan at all and to do what one feels a liking or notion to do just at the moment. Those who act on this principle are apt to lose a great deal of precious time; they

[1] *Jesus Living in the Priest*, p.159.

will do imperfectly many a thing which duty calls for. The excuse that there are too many interruptions to follow a schedule, does not avail, for there are many days on which, with a little good will, a definite plan could be easily observed. To all ordinary matters, such as meditation, the celebration of Mass, recitation of the office, instruction in school, visiting the sick, etc., a fixed hour should be assigned. The rest of the time ought to be devoted to study and other useful occupations. Recreation also should figure in the plan. It can be obtained in various ways, for instance, by music, gardening, light mechanical work, and last, but not least, in the company of others. But particular caution is necessary in choosing one's company. It is not advisable for a priest to move much in the society of lay people simply for the sake of pastime, but he may and should now and then go in quest of his clerical confrères. Mutual clerical visits, as long as sober manners are kept up, will prove beneficial and a safeguard against narrow-mindedness. Excess in eating, drinking, smoking, immoderate use of games and late hours must, of course, be avoided.

6. The authorities of the Church have always been assiduous in admonishing priests to observe what is called *clerical decorum*. Certain amusements in which lay persons may legitimately indulge, are not proper for ecclesiastics, because they are apt to entangle them with the world and render them unfit for the discharge of their duties.

Among the canons of the Third Plenary Council of Baltimore relating to the proprieties of clerical life we find the following: *"Mandamus, ut sacerdotes a publicis equorum prorsus abstineant cursibus, a theatris et spectaculis."* [2] Clergymen, therefore, are not allowed to go to

2 *Conc. Pl. Balt. III,* n. 79.

races or attend theatrical performances, though, if the productions are respectable, the theatre may be a lawful diversion for the laity.

Another canon of the same Council decrees: *"Ut flagitii occasionem, quae in cauponis et tabernis deesse non solet, clericis adimamus, cauponarum aditu et usu eis omnino interdicimus, nisi in itinere necessitatis causa."* [3] Hence priests are forbidden to enter saloons in order to take stimulants even in moderate quantities, except when they are traveling and in need of refreshment.

7. The Church has made rules also concerning the *dress of the clergy.* The Fathers of the Third Plenary Council say:

"Habitus clericorum peculiaris gerentibus non solum reverentiam celsae status dignitati debitam conciliat, sed ipsismet perpetuo status sanctitatem in mentem revocat et a plurimis quae minus clericum decent, arcet et avocat. Volumus itaque et praecipimus, ut omnes Ecclesiae legem servent, domique agentes vel in templo veste talari, quae clerico propria est, semper utantur. Cum foras prodeunt muneris vel animi recreandi causa vel in itinere, breviori quadam veste indui licet, quae tamen nigri coloris sit et ad genua producatur, ita ut a laicis distingui possint. Elegantiores vestium formas et mundanas quae novae in dies inveniuntur respuant. . . . Stricto praecepto sacerdotibus nostris iniungimus, ut tam domi quam foris, sive in propria dioecesi degant sive extra eam, collare quod romanum vocatur gerant." [4]

The *soutane* or cassock is the standard clerical garment. The Roman collar is the distinctive mark of the Catholic priest. Let us not be ashamed of it, nor be ready to adopt the latest fads and styles of "clerical dress" which some smart clothing firm puts on the market.

8. Whilst we are speaking of the priest's private

[3] *Ibid.*, n. 80. [4] *Ibid.*, n. 77.

life, we must say something with regard to *servants*. There are no laws prohibiting the employment of female servants by priests, but there are both natural and ecclesiastical laws that restrict it. It may be disputed, reasons being pro and con, whether it is more advisable for a priest to have as his servant a near relative (sister, cousin, etc.) or a stranger. Local or personal circumstances will usually decide the question. Unwise, however, and likely to create difficulties is the practice of those who take several relatives (parents, sisters, brothers) into the presbytery of the parish in which they work as pastors.

The person selected by a priest as his servant should, of course, first of all be a good cook and housekeeper; but she should also be gifted with certain other qualities, principally these:

(*a*) A good name (*mulier quae nullam suspicionem ingerat*). No hysterical person, none of light character, no fallen woman, even if reformed, no woman separated from her husband, no Protestant, is fit for the position.

(*b*) Mature age (*neque aetate neque forma suspecta*), except with near relatives. The "canonical age" is forty or over.

(*c*) Piety, *i. e.*, good solid piety (no *devotula*).

(*d*) Love of solitude; otherwise she will create scandal by her talk and gadding about.

(*e*) Humility and obedience (*dominari ne praesumat*). She is not a ruler, but a servant.

(*f*) Modesty and simplicity in words, gestures, and dress.

(9) Prudence is required, not only in the selection of the right person, but also in dealing with her. Here we make the following suggestions:

(1) Make a contract with a servant for a limited period only.

(2) Pay her wages regularly (monthly), even if she is a relative; her wages should be neither too high nor too low.

(3) Never allow a servant to interfere with parochial affairs (*non parochiali administrationi sese immisceant*), and therefore never speak in her presence of the affairs of the congregation.

(4) Be kind and patient with servants; do not lose your temper when something goes wrong; do not scold them before strangers.

(5) Avoid familiarity with your servant maid. Do not sit down in her room simply for the sake of a chat, nor allow her to do so in your room. It is wrong to eat your meals with your servant maid at the same table and at the same hour.

(6) Do not travel alone with a female servant, even if she be your own sister, either in localities where you are known, or where you are unknown (*ancillas suas nunquam secum ad convivia, nundinas, peregrinationes deducant, multo minus solas itinere comites habeant*).

(7) Watch your domestics closely as to the manner in which they treat the people of the congregation; urge them to be kind and polite to everybody.

(8) Give them sufficient opportunity to attend to their religious duties, Mass, confession, communion, etc. Never hear their confessions yourself; send them elsewhere or call for another priest.

(9) Do not permit your housekeeper to invite women from the parish or outside, not even her own relatives, for social entertainment in the parsonage or its surroundings. Watch the persons whom she visits or who come to visit her.

By observing these rules, which may be modified according to the circumstances of each case, many evils will be prevented and the good name of the priest be kept unblemished.

(10) We may add a few words about the way a priest should act towards persons of the other sex in general. The spirit of the world is the spirit of impurity. Therefore it is of great importance to avoid everything that tends to cause suspicion in that direction. In particular we wish to say:

(1) Do not visit, except strictly on business, houses or places where women, especially young girls, offer a sort of attraction. To frequent parties, weddings, banquets, etc., save in case of absolute necessity, is a dangerous thing for a priest. The pretext that thus you may have a chance to know your people better, does not avail, because on such occasions they seldom show their true character.

(2) Do not arrange in your own house festivities in which a mixed society of men and women takes part.

(3) Do not admit the so-called devotees too frequently to your residence. If they have doubts and scruples, refer them to the confessional. To tale-bearers simply close your door under all circumstances.

(4) Do not accept presents from women unless you are sure that their intention is pure and honorable.

(5) Do not allow female teachers or organists to live or board in the parochial residence.

(11) In connection with this whole subject,—the priest's private life,—we also deem it proper to give a few hints concerning the manner in which *assistants* should act towards their pastors.

The assistant, usually a young priest, should respect his pastor as his elderly confrère and look up to him

as the guide who will teach him the duties of the parochial ministry. For this end it is necessary that cordial relations exist between both from the outset. Therefore, the young priest and newcomer should not be too forward, but show modesty in his words and actions. He should submit to the arrangements the pastor makes about rooms, meals, and all other things in and around the house, for the pastor is the master of the house. The domestics are hired and paid by the pastor and receive their instructions from him. If the assistant has any wishes, let him express them respectfully, but submit if he cannot realize them. Let him not cause inconvenience to the pastor or housekeeper by frequently inviting friends, relatives, especially female, or even other priests of his own age and acquaintance. When the pastor goes out, the assistant should stay at home; if he himself leaves for any length of time, say, a day or more, he should make it known to the pastor, so that he can be sent for if necessary.

The regulation of church affairs and the management of parish matters belong to the pastor. The assistant must do whatever work the rector assigns to him. If too much is demanded, a kind remonstrance may set things right; if not, recourse should be had to the bishop. But it is wrong and ungentlemanlike to become insubordinate and flatly refuse to do what is asked. If the pastor criticizes the manners of his assistant, the latter should accept the admonition thankfully and not feel irritated. Customs which the rector of the parish has observed in his ministerial functions should be followed by the assistant, unless they are forbidden under mortal sin. If reforms are needed, it is the bishop's, not the assistant's business, to introduce them. The assistant, finally, ought not to visit families or per-

sons who oppose the pastor. In general, the assistant should never forget his position; he should remember that he is to be a help to the pastor, and that in no case is he justified, either directly or indirectly, in trying to undermine the pastor's authority. Even in the confessional he should not listen to complaints made against the pastor. A young priest who acts on these principles will not fail to draw down the grace of the Holy Ghost upon his work, and will win the esteem and affection of those with whom and for whom he is laboring.

CONCLUSION

At the end of these lectures on Pastoral Theology we may be allowed to repeat what we said in the beginning. A priest who is charged with the care of souls must be gifted with two virtues, charity and prudence. Charity is, as it were, the motive power of his ministry; prudence is the leader. As the fiery cloud went before the people of Israel in the desert to show them the way to the promised land, so prudence should always precede a priest's actions and protect him from the pitfalls which lie in his path. This prudence is partly natural, partly supernatural. Natural prudence is acquired through experience, study, and keen observation of men and their doings. Supernatural prudence is a gift of the Holy Ghost and is obtained through prayer. A priest who has been sent by his bishop to take charge of a parish or mission, is thereby constituted a divine shepherd. A portion of the whole Church, be it ever so small, is put under his immediate care, and he is responsible to God for each soul entrusted to him. He stands there like the head officer of a regiment or detachment of soldiers, which forms but a part of the whole army, but which for its moves depends upon the orders it receives from its immediate superior. Victory or defeat is thus put into this hands. Glorious, indeed, will be the victory of the great army of Christ if every priest does his duty. *"Non mundo, sed Deo serviamus,"* must forever be our motto. As Jesus Christ, the great High-priest of the New Law, did not seek His own glory,

but that of His Father, so every priest of the holy Catholic Church must divest himself of that which is his own and make all private and selfish interests subservient to his ministry. He should say every day, from the moment of his ordination to the moment when he will breathe his last: *"Non nobis, Domine, non nobis, sed Tibi soli Deo Uni et Trino sit sempiterna laus, honor, virtus et gloria."*

APPENDIX I

HOW TO DEAL WITH CONVERTS

A

Mode of Procedure at the First Meeting.

1. Non-Catholics who come to the priest with the request to be admitted to the Catholic Church, should be received with great courtesy. Quite a number of them, perhaps, have never approached a priest or spoken to him before. The impression they get at the first meeting is, therefore, highly important. The priest should put on a pleasant mien and address them with fatherly love to gain their confidence.

2. Having listened first to what these persons themselves feel like saying, the priest should inquire about the motive they have for wishing to join the Catholic Church. They must be told that the only intention they ought to have in embracing the Catholic faith should be the salvation of their soul. If they aim at something else (*e. g.*, a marriage with a Catholic, the patronage of Catholics in business or society) they ought to be disabused of their false ideas before they can be admitted to instruction.

3. In order to test the sincerity of the candidate and to see at once what amount of instruction he needs and on what plan such instruction should be given, the priest may propose the following questions:

What is your age (with men, not with women)? Do you belong to any particular religious denomination and which? Have you been an active member thereof? What are your family relations? Are your parents alive? Have they ever tried to make some religious impression upon you? Have you been baptized in any church? Have you any living brothers or sisters? What are their religious tenets or convictions? Are you single or married?

4. When the applicant says that he is married, an investigation

should at once be made, though cautiously and in a tentative manner, regarding the validity of his marriage. The questions may be formulated thus:

Where did you get married? Were you joined in marriage by a minister of religion or by a civil officer? Was your conjugal partner or yourself ever married before to somebody else? What does your husband or wife think of your conversion to the Catholic faith? Have you any children? If so, how old are they? Did you give them any religious education?

Men should be asked whether they belong to some secret society which comes under the ban of the Church.

5. At the end of this first interview the priest should request the candidate to give him an accurate statement of the particular circumstances which led him to think of joining the Catholic Church. Questions like these will be in order: How long have you been deliberating with yourself about this step? What first gave rise to the thought? Did you associate with Catholics? Have you ever been inside a Catholic Church? What particular service attracted you or made you reflect on the Catholic religion?

6. If by this preliminary investigation the priest comes to the conclusion that he is dealing with a sincere and *bona fide* convert, he ought to exhort him to pray that God may enlighten him to reach the goal for which he is striving. Then he should let him know that he must be thoroughly instructed before he can be admitted to the Church. The days and hours for such instruction should at once be set. Thereupon a catechism is given to the person and the first lesson pointed out.

B

Some General Rules to be Observed in the Instruction of Converts

1. Give the candidate an ordinary catechism and make him study one chapter after the other in regular order.

2. When the candidate is a highly educated person, other books may be read by him, in order that he may obtain a clearer and deeper knowledge of the Catholic religion. Books of this kind are Gibbons, *Faith of our Fathers,* Möhler, *Symbolism,* De Ruville, *Back to Mother Church.*

3. Young people should be made to recite their lessons like children; elderly people may answer the questions proposed according to the sense, in their own words and to the best of their ability.

4. After the question has been explained, the party should be induced to mention any difficulty he may have in connection with the subject.

5. Whilst giving the doctrinal explanation the priest should try to make a good impression on the catechumen by showing the beauty and practicability of Catholic doctrine.

6. All offensive remarks, slurs on the sects, their founders or leaders, should be avoided. Let the instruction be limited to the matter in hand.

7. The catechumen during the instruction, which is supposed to give him only a theory of the Catholic religion, should also get used to practical Catholic life. Let him go to Mass on Sundays, observe the days of fast and abstinence, say his morning and night prayers well, recite the Our Father and Hail Mary every day, make himself acquainted with the mysteries of the Rosary.

8. Lest the candidate, who is now full of zeal and borne aloft by a holy enthusiasm, become shocked and scandalized afterwards at the evil example of Catholics, and even priests, a warning should be given not to blame the Church for the evil doings of some of her members.

9. Whilst discussing the different parts of the Apostles' Creed, stress must be laid on the ninth article. That article, which treats of the Catholic Church, is of the utmost importance. The divine authority of the Church, her Apostolic origin, the infallibility of the Pope and the ecumenical councils must be well explained. The doctrine contained in that article constitutes the diverging point between Catholicism and Protestantism. The faith of a Catholic is based upon divine authority externally represented by a visible Church. The belief (usually only a sort of religious opinion) of a Protestant is the outcome of subjective reasoning and, therefore, wavering and subject to constant changes.

After this article has been well explained the candidate ought to be asked whether he is now willing to submit unreservedly to the authority of the Church, which, after all, is the authority

of God Himself. If he says yes, then let him proceed further. If he hesitates or gives an evasive answer the instruction should be suspended. In kind words the priest ought to admonish the person to pray for further light, to reflect a little more on what he has heard, and to return as soon as he is ready to acknowledge the authority of the Church. Unless this procedure is followed, it is to be feared that the candidate will fall away again after his conversion.

10. Later on, when the Sacraments are taken up, the Holy Eucharist, the Sacrifice of the Mass and Penance (contrition, confession) must be well demonstrated. The candidate ought to realize that these two Sacraments are the sources from which springs the abundance of grace that helps to sustain spiritual life and strength in the great struggle we have to go through in this our earthly pilgrimage.

11. Controversial points should not be touched upon or even mentioned before the positive Catholic doctrine has been fully set forth. Many objections or difficulties will disappear by themselves, because they are based upon wrong notions regarding Catholic belief and practice.

12. If a person who is dangerously sick desires to be admitted to the Catholic Church before his death the instruction may be shortened and limited to the most essential parts (the four articles that must be believed *fide explicita,* the Sacrament of Baptism, Penance, the Eucharist, Extreme Unction and the papal blessing with the indulgence attached thereto). If the person is willing to embrace the Catholic faith and to accept each and everything the Church teaches or commands, he may be baptised and prepared for the last journey. In case he should linger for a while the deficiency may be supplied afterwards. This is the rule laid down in the Code of ecclesiastical law.

Can. 752, § 1. *Adultus, nisi sciens et volens probeque instructus, ne baptizetur; insuper admonendus ut de peccatis suis doleat.* §2. *In mortis autem periculo, si nequeat in praecipuis fidei mysteriis diligentius instrui, satis est, ad baptismum conferendum, ut aliquo modo ostendat se eisdem assentire serioque promittat se christianae religionis mandata servaturum.*

13. The same applies to very young children (10 years or thereabouts), who will be sent to a Catholic school and attend a

regular catechism class. It will suffice for them to learn what is absolutely necessary, the rest to follow afterwards. It is different, however, with grown up Protestants who wish to marry Catholics. Apart from extraordinary cases, they should first be put through a regular course of instruction. The promise which they sometimes make that they will attend instruction after their marriage, is too often broken.

14. Women, especially young girls, taking instruction from a Catholic priest, should not come to the parsonage alone. A female candidate ought to be accompanied by another person of her sex, who remains in the room or compartment where the instruction is given. If she cannot get a companion, then the priest must use other precautions to protect his and her reputation and avert false suspicion. The door of the room should be left open and the housekeeper be told to pass by occasionally.

15. When the instruction has come to an end and the candidate bids fair to become a good and practical Catholic, the formal reception into the Church follows. This reception may be either public or private. As long as the candidate himself is satisfied, a public reception will be in order with those people who are prominent in society and who by their conversion probably will induce others to follow their example. The baptism, profession and Holy Communion will take place before the whole congregation or a considerable portion thereof. The reception will usually be private. But two witnesses ought always to be present. A written document should be drawn up and signed by the priest, the witnesses, and the convert himself.

APPENDIX II

CATECHETICAL SKETCHES[1]

A

A Short Catechetical Explanation of the Marks of the Church

The Church of Christ, according to the Catechism, has four attributes or marks. What is a mark? A mark is that by which a thing becomes known.

Should your father send you into the city in order to buy something, and say to you: "Go to such and such a street," would that be enough? No; you would ask him how the store looks to which you are to go. He would answer you: "It is quite large; it has five stories." Would that be enough? Could you then find the house? No. You would ask again. What would you ask now? "What is the number of the house?" Correct. He would tell you the number. Now you could find the store.

Every house has a number. The number is its mark. By means of it you can find the house.

The Church of God also has its numbers or marks. These marks are four. Who knows them? "One, holy, Catholic, and Apostolic." Correct. Therefore, a Church that has these four marks is the Church of Christ, and this Church alone can be the Church of Christ because Christ established only one Church. Now the Catechism tells us that our Church, the Roman Catholic Church, has these marks, and that the other churches, those of the Methodists, Episcopalians, or whatever they may call themselves, have not these marks, that in consequence they are false churches and false religions. This it is that we want to discuss.

1. Listen now to this question. Why do we speak of the Catholic Church as being one? "Because all Catholics have the

[1] Adapted from the German of A. Muench, Ph. D. the Rev. F. Schulze) by the Rev.

same doctrines, the same sacraments, and the same head." Very well.

Just what do we mean by one? When can we say of two persons that they are one? When they want the same thing. For this reason several persons often combine into one society. All the members of this society want the same thing. For example, in our young men's society, all the young men desire to live a good and pious life. But if such is their intention, then they must also know what to do. And not only that,—there must be some one to lead them. The society must have a president. Apply this to the Church: the Church is one; all its members believe the same doctrine. Here in America all Catholics believe in one God in three Persons; in Christ, the Son of God, our Redeemer; in Mary, His Mother, and so on. This likewise the Catholics of Germany, Italy and other countries believe. Is this the case also among Protestants? No; each considers himself privileged to believe what he likes. To-day he may hold a belief which he rejects as unworthy tomorrow.

Catholics also have the same Sacraments. How many Sacraments are there? "Seven." Correct. If you were to go into a Catholic Church in another city, you would see people going to confession, just as here; you would see them receiving holy Communion as we do; assisting at Holy Mass the same as we do. Would you find this also among non-Catholics? No. Some Protestants recognize two sacraments, some five, and some none at all.

Finally, the Catholic Church has a head. Who is the head of the Church? "The Pope at Rome." Correct. Were you to ask the Catholics in Europe, in Asia or in Africa: "What is the Pope?" they would answer at once: "The Pope is the head of our Church." Protestants are not united under one head. The Lutherans in Germany used to say: "The Kaiser is our head," even as the Anglicans in England still say to-day: "The king of England is our head," whilst the Protestants of America say: "Really, we do not know who is our head; we have no head, and we need no head because we are not united amongst ourselves."

2. The Catholic Church is holy. Why is she holy? Because her teaching is holy. The Catholic Church teaches that God is holy, that Christ is the Son of God, that man may not sin, and

so on. These are holy doctrines. The sacraments also are holy, above all the Blessed Sacrament of the Altar. Finally, it is the work of the Church to make men holy, that is, to lead them to God.

"But there are bad men among Catholics." Certainly. But why are they bad? Are they bad because they do what the Church tells them? God forbid. Rather the contrary. They will not listen to the Church. They are like naughty children. If the father says to his child, "You must not go there," and the child goes anyhow, who then is bad, the father or the child? The child, because the child does not obey the father. In like manner bad Catholics do not obey their Mother, Holy Church. There are holy people also among Protestants; but no saints. Saints are persons who are so pious that God loves them so much that at times He even performs miracles through them. Only the Catholic Church has such saints. Perhaps you have heard of St. Francis Xavier. He was a great missionary. He converted many pagans to Christianity. One of these, who was a good Catholic, was one day approached by a Protestant missionary, who sought to make a Protestant of him, by telling him that Catholics had not the right kind of Christianity. What did this man answer? Simply this: "The Catholic Church sent us our Father Francis. He was a great saint, who wrought wonderful things here; he raised six dead persons to life. If you tell me that you have the right religion, you must raise twelve dead persons to life. If you will do this, we will believe you." The Protestant missionary had no answer, but went off ashamed.

3. Our Church is Catholic. What does that mean? "Catholic is a foreign word," taken from the Greek language. It means universal. That is universal which is, or may be, common to all. Our Holy Church is destined for all peoples and all countries. Therefore we cannot say: an American Catholic Church, or a German Catholic Church, or an Irish Catholic Church, or a Polish Catholic Church. Why not? Because the Catholic Church was founded not only for America, Germany, Ireland, and Poland, but for the whole world. When the Apostles set out to spread the Church of Christ, they did not merely go to the borders of Palestine; no, they went everywhere. At the time when Columbus discovered America there were only pagans here.

Soon, however, missionaries arrived, secular priests and religious, who went to work converting the natives. In this manner every part of the globe was filled with Catholic Christians. In the United States there were at first but a few thousand Catholics. Now there are approximately twenty millions.

The Catholic Church is universal also with regard to time. She goes back to Christ. Five hundred years ago there were no Protestants. People fell away from the Catholic faith later. Therefore they are called sects, that is, such as are cut off. If a branch is cut from the tree, can it live and grow? No, it dries up, and then breaks into bits. Thus it is with Protestantism; it is being cut up and broken into more and more sects as time goes on.

4. The Catholic Church is Apostolic. What does that mean? It means that the Apostles founded it at the command of Christ. The Apostles died, but the Church lives. When the Apostles died, others were there to take their places. If a president dies, does the republic die also? No; he has a successor. The Pope and the bishops are the successors of the Apostles. Who was the first Pope? Peter. Peter was an Apostle. Who were the first bishops? The other Apostles. Our bishop was consecrated by another bishop, and this one in turn by some other bishop, and so on, down to the Apostles themselves. The Protestants have either no bishops or priests at all, but only preachers, or their bishops and priests, as among the Episcopalians, do not descend from the Apostles.

Therefore, let us be happy and grateful that we are children of the true Church of Christ, the Church that is one, holy, Catholic and Apostolic.

B

A Short Catechetical Instruction on the Sixth and Ninth Commandments of God

Introductory Remarks.—Instruction on the sixth and ninth commandments is a difficult task for a pastor, not only because of the importance of the subject, but especially because of the difficulty of selecting the right terms and phrases when addressing children. The answers of the Catechism are generally quite terse; their meaning will remain obscure if the catechist does not

explain them clearly. We hear it said that it is inadvisable to acquaint children who are still in the state of blissful innocence, with sins of impurity, because instruction in these things may needlessly arouse curiosity and stir up temptations. But to pass over the sins of impurity in silence is surely wrong. Already in early years youth is brought into touch with moral uncleanness. If, therefore, the danger of temptation is not forestalled by thorough instruction on the part of the qualified teachers, the harm done may be great, nay, irreparable. Alban Stolz in his "Art of Education" judiciously observes: "Not a few cases are known to me which young people asserted most positively that they would not have fallen into habits of vice nor remained in them for years, had they received proper advice and instruction regarding this sin from their parents or their teachers. Without warning or instruction young people will regard temptations against purity, be they exterior or interior, more or less with indifference. There will be no more than a vague moral sentiment that protests against them, a conscience born blind, as it were. Instruction on this subject must, of course, be imparted earnestly, by means of carefully selected words, in order that no danger or harm may come to the youthful soul. For the rest, I consider it unpardonable blindness if priests or parents believe that the children entrusted to their care will be best preserved in innocence if nothing is ever said to them of such sins; just as if the darkness of ignorance were a safeguard against a sin which more than all others loves darkness and thrives best in the dark."

In outlining an instruction on the sixth commandment it is necessary to remark, at the outset, that due regard must be had for the circumstances, the age of the children, their environment, the peculiar dangers to which they are exposed, and so forth. One and the same instruction is not adapted to all children. But even the youngest should receive a clear idea respecting the matter brought before them. Little is gained by vague, meaningless generalities. Youth must be imbued with a genuine hatred for the vice of impurity. Details, however, belong in the confessional. Hence the catechist should exhort his children to be sincere in making their confession. He should show them that, as we speak freely to a physician in matters of bodily sickness, so also, when the soul is ill, everything should be revealed to the

confessor, in order that he may assist us and forestall the evil, or root it out.

Instruction.—In the sixth and ninth commandments God forbids sins of impurity. In the sixth commandment he tells us that we must not do anything impure; in the ninth commandment we are cautioned not even to think of immoral things, much less to desire them.

Impurity, my dear children, is a most horrible sin. But before explaining this, I wish to show you how beautiful the virtue of chastity is. This virtue is also called purity or modesty. When do we say that a white dress is clean? When there is no spot on it. A girl will be ashamed to wear a white dress that has a dirty spot on it; and if such a spot should, by chance, on the way or at play disfigure the dress, she will put her hand over it. A child is always happy if it may wear a beautiful white dress, and will see to it that it remains clean.

Is this the virtue of purity of which we speak here? Oh, no, for a virtue is something in the soul. I merely gave you an illustration to show you how beautiful is the virtue of chastity. Now listen, if a dress, which may be put off at any time and which is even thrown away later, is so carefully protected, how much more careful must we not be in keeping the soul unspotted from sin.

Chastity is a most beautiful virtue. God Himself tells us that. We read in Holy Scripture: "Oh, how beautiful is the chaste generation with glory: for the memory thereof is immortal: because it is known both with God and with men." (Wisdom IV, I). Remember this text. I will repeat it slowly. Who knows it now? (The catechist may let the more talented boys and girls repeat the text, clause for clause, and then let all the children recite it together).

Chastity is sometimes called the angelic virtue. A chaste man or woman, and especially a chaste child, is pure like an angel. Angels are wholly beautiful and pleasing to the sight of God. Nothing unclean or impure is found in them. Therefore they are usually painted in snow-white garments.

I will now tell you a few stories of chaste persons. You may learn from them how much God loves chastity. You have heard of Joseph in Egypt. Who can tell me whose son he was? "He was the son of Jacob, the patriarch." Correct. Why

is he called Joseph of Egypt? Because his brothers sold him to merchants coming from Egypt. In Egypt all was well with him at first. But later he was cast into prison. Why? Had he done anything evil? No. The wife of the man (Putiphar) in whose house he served, tried to make him do something nasty. What did the good and pious Joseph do? He ran away, and when the wicked woman clung to his coat, what did he do? He escaped, leaving the coat in her hands. For nothing in the world did Joseph want to sin. The wicked woman however lied about him. She told her husband that Joseph wanted to commit a sin with her. And Putiphar, her husband, believed her. He threw Joseph into prison. Things looked very bad for poor Joseph; but God did not forget him. Some time later Joseph was freed from prison and the King made him ruler and lord over Egypt. This was his reward for the chaste life he had led. Now you will understand the sentence which I taught you a little while ago: "It is known both with God and with men."

That was an example from the Old Testament; let us now take a few examples from the New Testament. In the first place, there was Mary, the mother of God. She was so devout, so pure, so holy and so chaste that she feared to speak alone with an angel. For a moment she did not know Gabriel was an angel; she thought he was a man, and hence her fear. She thought nothing good could come from such a conversation. However, the angel calmed her fears. Because Mary was so pure and modest, she became the Mother of our Saviour. Thus God rewarded this holy virgin.

Then there was St. John. He was called the beloved disciple of Jesus. Why? Did the Saviour not love the other Apostles and disciples? Certainly, but he loved St. John best of all. And why? Because he was so youthful (he was hardly above twenty years) and so conscientious that he never did anything that was contrary to chastity. Young people are often light-headed and commit many sins against the sixth commandment. St. John, however, was most pure. Therefore he was honored at the Last Supper by being permitted to rest his head on the breast of Jesus. This was indeed a high honor.

Quite a number of other saints, too, are known for their chaste lives. You have all heard of St. Aloysius. Even as a

boy he was in continual fear lest he might violate the virtue of chastity. Once he was in the company of other boys. An old man was with them. This old man spoke about unchaste and immodest things. What did Aloysius do? "Shame on you," he said to the old man; "shame on you for speaking as you did." Years after Aloysius entered the Jesuit order, where he died at the youthful age of twenty-four. When the hour of his death arrived he was happy. "Now I shall be taken up into Heaven," he said; and God took his pure soul to Himself. God once showed St. Magdalen of Pazzi in a miraculous vision the glory of St. Aloysius in Heaven. In her ecstasy she cried out: "O how beautiful is Aloysius, the son of Ignatius!"

Finally, let me recall to your minds the chaste life of St. Elizabeth. She, too, is one of our great youthful saints. While yet a little girl she was brought from her home in Hungary to Thuringia in Germany. There she was married later to Count Ludwig, a very pious man. She loved purity in a special manner. Everybody around her knew this, and therefore no one ever dared to utter an impure word in her presence. After the Count died, Elizabeth, now a widow, entered a convent. She died at twenty-four. Shortly before her death the Lord appeared to her and said: "Come to me, my chosen Bride, my beloved Friend, enter the home which from all eternity has been prepared for you; I myself shall take you there."

From all these examples you may learn how beautiful and attractive is the virtue of chastity.

Now I must explain to you what is meant by impurity. I do not like to do this; but it is necessary, otherwise you will not know what you must do in order to preserve the virtue of chastity. Therefore, pay close attention to what I am going to say.

Holy Scripture tells us, my dear children, that our bodies are temples of the Holy Ghost. What is a temple? "It is the house of God." Correct. We may not soil the house of God. This you must understand correctly. Does it mean merely that we must not allow our bodies to be dirty? Certainly, we should wash ourselves every day; yet this has nothing to do with our souls. Therefore, I must explain the matter a little more clearly. It is possible to commit a sin of the body, which also stains the soul. I mean the sin of impurity. Our body has certain

parts that are called private. These should always be covered. Only the hands and face are left bare; sometimes also the feet. The other parts of the body a decent person will always cover with clothes; and this not only when in the presence of others, but also when one is alone. People who do not do so, are called indecent, and we say of them that they ought to be ashamed of themselves. Whoever has not this shame, or whoever bares his body without necessity, is unchaste.

You now have an idea what impurity is; but I must explain another point. The Catechism tells us that we can commit sin by impure thoughts, desires, words, looks and actions. Let us first consider impure actions. We may not bare ourselves without necessity, nor may we touch the covered parts of the body with evil pleasure. Those who do so sin by impure actions. Mind well, I say, "without necessity." For if it is necessary, as when one bathes or washes himself, it is no sin. This, however, should be done as much as possible away from others. Therefore, decent and pure children, when they dress or undress themselves, when they go to bed or arise, are always careful that others do not see that which should be covered. Especially should boys and girls never bathe together, or uncover themselves before one another. This is indecent. Whoever bathes in public must wear a bathing suit.

Furthermore, sin can be committed by impure words. One must not talk regarding the things I just explained, that is, joke or laugh about them; nor may one ever sing songs in which such things are mentioned. If others speak about them, it is best to go away or tell them to be ashamed of themselves, as St. Aloysius did to the old man.

One can also commit sin by impure looks. Therefore one should not look at oneself, that is the covered private parts, with evil lust. In like manner one should never look at indecent pictures. If in walking through streets you happen by chance to see indecent pictures in stores or show-cases, or on bill-boards, do not stop to look at them and take no pleasure in them, but look away from them and pass on. No sin is committed by a mere chance look. (N. B. In this connection it is useful to tell the story of Cham, the son of Noe.)

Finally, sin can also be committed by impure thoughts and desires. This means: if one has an evil desire to see or do

something unchaste, this is an impure desire, and if one thinks about impure things with evil pleasure, and takes delight in the evil pictures that come into his mind, this is an impure thought. Now it may happen that bad and impure thoughts come into the mind without our wanting them. Is this a sin? No. It is only a temptation. But as soon as we notice that these thoughts are evil, we must drive them away and pray to be rid of them.

These are some of the sins against purity. They can be committed also with others. It is worse if we scandalize others. Should some one tempt you to impurity, avoid him or her at once and inform your parents or your teacher about it. The person who tempted you will then be punished and never do it again.

If you wish to remain pure always, you must often pray to God for this virtue, but especially must you honor the Blessed Virgin Mary and your Guardian Angel. (N. B. The catechist might here call attention to appropriate prayers and ejaculations.)

Again, you must never forget that God is present everywhere and sees you. Impurity is most hateful in His sight. Once upon a time there were two cities, Sodom and Gomorrha. They were beautiful cities in a wonderful country. But the people that lived there were very bad. They had committed many sins of impurity. What happened? God allowed a rain of fire and brimstone to fall upon these cities, and the cities with all the people in them perished. God punishes impure and unchaste people also in our day. But even if they suffer no pains here on earth, they will certainly suffer most terribly in hell. "They shall have their portion in the pool burning with fire and brimstone, which is the second death," say Holy Scripture. (Apoc. xxi, 8).

Therefore, my dear children, always be chaste. Should any one among you have sinned against this virtue, you can repair the harm by a good confession. But you must tell your confessor everything. There is no reason why you should be afraid. The priest will not scold you, but rather help you not to commit such a sin again. He will advise you what you must do in order not to fall by temptation. If you are in doubt whether or not something is a sin of impurity, ask your confessor, just as a sick man asks his physician about the medicines necessary to regain the health of the body or the remedies necessary to prevent dis-

ease. Keep in mind the saying of the Saviour: "Blessed are the pure of heart, for they shall see God."

C

Catechetical Observations on the Doctrine of the Real Presence of Christ in the Blessed Sacrament

To-day, my dear children, I am going to tell you something about the Blessed Sacrament of the Altar. The first question in the Catechism (Deharbe) is: "What is the Blessed Sacrament?" Who knows the answer? "It is the true body and true blood of Jesus Christ, who under the appearance of bread and wine is really and substantially present for the nourishment of our souls." Correct. This answer is rather long; therefore, we will discuss it word for word. In the first place it says: "the true body and the true blood of Jesus Christ." Paintings or statues are sometimes made to represent men. As you go walking through the park you will see statues of great men, for example, of George Washington. Is it Washington himself? No, he died long ago. It only represents Washington. See the crucifix there. What do you see? The Saviour on the cross. Is it the Saviour Himelf? No. It is only a picture of Him. When would it be the Saviour Himself? If He were here on the cross just as on Good Friday when the Jews nailed Him to it. But we say: "the Blessed Sacrament is the true body and the true blood of Christ." This means: the body and blood of the Saviour is present in the same manner as when we say that this or that person is with us, because he is really in our midst. Jesus Christ is God, but He is also man. Therefore, He has a body, and because it is a living body, there is blood in it. Further it says: "who is present under the appearances of bread and wine." What is an appearance? Appearance is that which gives a substance, a person, or an object certain qualities. Therefore, we say: This is the appearance of a house, or a tree, or a man. All that we perceive with the senses, that we see, feel, taste, and so on, belongs to the appearance of a thing. Hence if we say: "the Blessed Sacrament is the body and blood of Christ under the appearances of bread and wine," we mean: the host which looks like bread, and that which is contained in the chalice on the altar looks like wine and tastes like wine. But is it really bread and is it really wine?

No. God has performed a miracle. Only the appearances of bread and wine are there. That which was bread but a while before and that which was wine, are now changed into the body and blood of Christ. This change takes place at the consecration in Holy Mass. How do we know that? We know it from the Saviour Himself. He told us about it in clear and plain words. Jesus once fed several thousand people who had gathered about Him in the desert, with only five loaves of bread and two fishes, so that all were satiated. This was a great miracle, and the people believed in the Saviour when they saw it. The Saviour then promised to perform a still greater miracle. He said that He would give His body as a food and His blood as a drink. Many refused to believe this and no longer walked with the Saviour. This was rather stupid on the part of these people, for they should have said: He who can perform one miracle, is certainly powerful enough to perform another. Peter and the other Apostles were wiser. When the Saviour asked them: "Do you also want to leave me?" they answered: "To whom shall we go, for you have the words of eternal life."

The Blessed Sacrament is given to us for the nourishment of our souls. Our body could not live if it received no nourishment. In like manner the soul, too, must have a spiritual food, otherwise it will perish. This nourishment is the body and blood of Christ. In holy Communion the host is placed on our tongues, and we swallow it, but not in order to nourish our body, but to preserve supernatural life, that is sanctifying grace in the soul.

Finally it is said: "Who is really and substantially present." What belongs to the substance of Christ? Christ is God and man. He has a body and a soul. The body is composed of flesh and blood. *Substantially* therefore means: the Saviour is present in the Blessed Sacrament as God and as man, with body and soul, with flesh and blood. If we add the word *really*, the meaning is: It is not only a picture of the Saviour, but it is He Himself.

You see, my dear children, the Blessed Sacrament is something beautiful and wonderful. God Himself is present there. This we must firmly believe. In the church the Blessed Sacrament is kept in the tabernacle. Before the tabernacle burns a lamp, which shows us that the Saviour, God Himself, is present. In the chalice, which is in the tabernacle, are the hosts, and in each host, though it looks like bread, we have the body and blood of Christ,

the Son of God, who sits at the right hand of the Father in Heaven. For this reason we must always be well-behaved in church. We should not speak loudly there, laugh, converse with others, and so forth, but pray. When we come before the tabernacle, or pass it, we should bend our knee and adore the Saviour. Thus our faith teaches us. Not in our eyes should we trust, but in the words of Christ. At the Last Supper, He took bread into His hands and said: "This is my body." As he said this, the bread was changed into the body of the Son of God. At Holy Mass, the priest takes bread into his hands and speaks the same words which Christ spoke. As often, therefore, as the Holy Sacrifice of the Mass is celebrated, the Saviour works the same miracle which He performed at the Last Supper in Jerusalem. When the pious shepherds of Bethlehem saw the Infant Jesus in the crib, they saw only His human body, and yet they adored Him. They knew the Child was God. They believed it because the Angel had told them so. If the shepherds believed an angel, we must so much the more believe Christ, for He is the eternal truth which cannot deceive or be deceived.

APPENDIX III

A

INQUIRY INTO THE STATUS OF THOSE ABOUT TO MARRY

(Kindly supplied for this work by the Rev. V. Dean J. H. Keim)

The pastor in whose church the marriage is to be celebrated, should pay attention to the following items:

1. Full name of the bridegroom; names of his parents; date of his birth; date, place, and church of his Baptism; widower?
2. Full name of the bride; names of her parents; date of her birth; date, place, and church of her Baptism: widow?
3. Certificate of Baptism, if born and baptized in another parish.
4. Are they both confirmed? If not, it should be done before marriage, provided this Sacrament can be received conveniently (Can. 1021, §2).
5. Date on which the marriage is to be celebrated; time? low Mass? high Mass?
6. Did they procure a marriage license? Tell them to do so and to bring it with them when they come for instruction before the wedding-day.
7. How long have you been living in this parish? If one of the party has a domicile in another parish, the banns must be published in that church also and a certificate from its pastor should be furnished showing this law has been complied with. (Can. 1022-23).

Can. 1020 makes it the duty of the pastor to investigate diligently if there be any impediment to the prospective marriage. By impediment may be understood "any circumstance of which the law takes cognizance that is opposed to a licit or a valid marriage." There are two sorts: *nullifying* (*impedimenta dirimentia*), which render a marriage invalid; and *prohibitory* (*impedimenta impedientia*), which render it merely illicit.

A prohibitory impediment forbids a marriage, but does not render it invalid if contracted despite the existing impediment.

A nullifying impediment not only forbids the contracting of matrimony, but also renders it null and void if contracted despite the existing impediment.

Even though the impediment be only on one side, it nevertheless renders matrimony either illicit or invalid. (Can. 1036).

The *prohibitory impediments* are as follows:

1. A simple *vow of virginity,* of perfect *chastity,* of not marrying, of receiving *Sacred Orders,* and of embracing the *religious state* hinders Matrimony. (Can. 1058, 1).
2. *Adoption* renders marriage illicit in States where the civil law prohibits it.
3. *Mixed Marriages* between Catholics and baptized non-Catholics are forbidden and detested by the Church.
4. The Church also dissuades the faithful from contracting marriage with *fallen-away Catholics.*
5. A pastor is forbidden to assist at a wedding of *public sinners* and persons under ecclesiastical censure, who have not been reconciled to the Church.

The *nullifying impediments* are:

1. A man must have completed the *sixteenth year,* a woman the *fourteenth year* before they can validly enter into Matrimony. (Can. 1067, 1).
2. Certain *physical defects.* (Can. 1068).
3. A *previous marriage* (Can. 1069, 1), the Pauline Privilege remaining intact.
4. *Disparity of worship.* This impediment makes marriage between a Catholic and a non-baptized person null and void; and also between a non-baptized person and a convert to the Catholic Church from heresy and schism. (Can. 1070, 1).
5. *Holy Orders.* They invalidly attempt marriage who are clerics in sacred orders. (Can. 1072).
6. *Solemn vows,* such as are made in certain religious orders and accepted by the Church as such. (Can. 1073).
7. *Lack of consent* in one who is forcibly carried off or detained for the purpose of marriage.
8. *Crime.* Adultery with a promise to marry, or an attempted marriage, or adultery and murder; or if one physically

or morally coöperated in the murder of husband or wife, even if adultery was not committed.

9. *Consanguinity* (blood-relationship) existing in persons descending from the same stock or common ancestor. This relationship may arise in two ways: (a) by direct line (*linea recta*), as father and child, grandfather and grandchild: (2) by descent from a common ancestor, as two brothers, two cousins. This is called the collateral line (*linea collateralis*). Consanguinity in any degree in the direct line is an impediment nullifying marriage; in the collateral line it is nullifying to the third degree inclusive. (Can. 1076).
10. *Affinity* is a relationship whereby the husband becomes related to the wife's family, and the wife to the husband's. In the direct line it is a nullifying impediment in every degree, in the collateral line unto the second degree inclusive (Can. 1077); it arises from valid Matrimony.
11. *Public decorum.* This impediment arises from an invalid marriage and from public and notorious concubinage; it makes marriage null and void in the first and second degree of the direct line between the man and the blood relatives of the woman, and *vice versa* (Can. 1078).
12. *Spiritual relationship.* Marriage on account of this impediment is invalid between the person who baptizes a child and the child; and also between the sponsors and the child. (Can. 1079).
13. *Legal relationship.* This arises from adoption, and the Church holds that those incapable by civil law of contracting marriage cannot do so by virtue of Canon Law. (Can. 1080).
14. *Error* (substantial) concerning a *person* renders a marriage invalid; concerning a *quality* (accidental) it annuls marriage only if the error results in error of person, as in the case of a slave.
15. *Fear.* As marriage is a contract entered into by the free will of the contracting parties, fear and force inflicted from without, and unjustly compelling one to marry is a nullifying impediment (Can. 1087).
16. *Clandestinity.* Only those marriages are valid which are contracted before the parish priest or the Ordinary of

the place, or before a priest delegated by either of these and at least two witnesses (Can. 1094).

These briefly are the laws of the Church regarding matrimonial impediments, and the observance of them is binding on the conscience of every Christian. All who know of any existing impediment are bound to reveal it before the celebration of the marriage to the Ordinary or pastor of the place (Can. 1027).

The publication of the banns should be made in the church on three successive Sundays and other feasts of obligation during the principal Mass or other divine services which the people attend in numbers (Can. 1027). This ecclesiastical law binds under pain of mortal sin. (Sab.-Barrett n. 843). The banns are not published when a dispensation for a mixed marriage has been granted.

B

SPECIMEN INSTRUCTION FOR BRIDAL COUPLES

(Kindly supplied for this work by the V. Rev. Dean J. H. Keim)

I

I am sure, my friends, that you are well aware of the great importance of the step which you are about to take. On it much will depend—your temporal and, who knows? perhaps also your eternal welfare. You are about to contract a union which, once entered upon, is indissoluble, and there is no power on earth, be it priest, bishop, or pope, much less a civil court, that can dissolve the sacred tie by which you will be bound for life after you have joined hands at the altar in holy Matrimony. The Catholic Church permits no dissolution of marriage when the contract was valid from the beginning. Her position is determined forever by the Supreme Legislator, Christ Himself, who says: "What God hath joined together, let no man put asunder." (Mark x, 9).

Taking into account the important obligations of married life Our Lord elevated Marriage to the rank of a Sacrament, making it a channel of grace. Like the other Sacraments, it confers a special grace enabling the wedded to fulfill the various duties of their state of life. This special help of God you will need urgently, as experience will tell you later, for it is not an easy thing to fulfill these duties; for in the married state there is

not always sunshine, as some imagine, who think, if we are once married, everything will be sheer happiness and joy, but there may be much gloom and sorrow, as marriage is a state of great responsibility and of grave obligations.

The future does not always turn out to as the young couple imagines. The so-called honeymoon will soon be over, and then you will enter upon the restless sea of life with its dangers and troubles, its sorrows and difficulties. Sooner or later you will find out that you did not marry an angel, but a human being with faults, shortcomings, and defects of character, such as all the children of Adam and Eve possess in a more or less degree.

Then, there may come sickness, misfortune, failure in business, a serious accident, inability to keep steady work and earn the daily bread, besides the evergrowing responsibility for the Christian education of the offspring. The parents sooner or later will experience the truth of the proverb: "Little children step on their mother's dress; grown children step on her heart." Believe me, it is not all sunshine in the state of matrimony.

And yet, in all these troubles and difficulties the family life may still be happy, if the married are charitable, patient, unselfish, and help one another carry the burden imposed upon them.

But alas! things sometimes turn out otherwise. Do we not find many married couples living in a state of misery and unhappiness? Do we not often meet husbands and wives who do not love each other, but quarrel and fuss incessantly, and do all they can to make this short life on earth a life of real misery, and who even think and say: "Oh, I wish I had never met you." When this is the case, life is not worth living. Poor family! poor children!

And my friends, such families are by no means rare. We read in the daily papers long lists of those seeking divorce. Here is a man who abandoned his family; there a wife who ran away with another man. For a hundred and one reasons they seek divorce and display their ugly deeds to a sensation-craving world in the court room. What misery may have preceded, before these steps were taken! What kind of a family life is this! What an abyss of human misery it reveals to our eyes! And let us not forget, the parties concerned are the same who were so affectionate before and shortly after mar-

riage, the same, who loved one another and were so happy, perhaps more so than you are now. How did this change become possible? What has brought it about?

Well, my friends, I want to prevent such a misfortune, such an unhappy union between you two, and as I desire to see you a happy couple all the days of your life, I am now going to show you the road that leads to a good and happy family life. You want nothing else, and you ask me: "Well, Father, what must we do in order that our marriage may be a happy one?" Here is my answer: Enter upon it with the blessing of God. On this blessing, my dear friends, your future destiny depends. If God is with you on the journey you have before you, you will not stumble. Unfortunately, there are too many young people whose past life does not give much hope for happiness in the married state. They force and push themselves into marriage without being called to it by God; they have not the moral or physical requisites that would warrant a happy marriage, and these are the ones that furnish us an abundance of unhappy marriages. We find young people who believe they can get along without God. They do not pray, they live without God and get married without Him, and so we are not surprised when misfortune and failure are their constant companions.

Many imagine, if they would remain in good health, if they had work and a good position and money and a cozy home, everything would run smoothly forever. But, my friends, during my journey through life I have known many who were healthy, who had work and money in abundance and a beautiful home, in which, alas! but one thing was missing—the blessing of God, and it didn't take very long before misery and unhappiness forced their way into this, now unhappy home. It is and always will remain true: all those will be unhappy in their married life who do not enter upon it with the blessing of God or, if they received that blessing, do not preserve it. I am sure that it is not your intention to enter upon an unhappy marriage, and you are eager to know just what to do to have the blessing of God for your future state of life. This I will tell you today.

1. First of all you must remove all the obstacles that stand in the way of your obtaining the blessing of God. Therefore, make a good confession! You stand at a decisive point in your

life, and it is very advisable to settle your old accounts with Almighty God and make a general confession, say from your last general confession on. After you have confessed the sins committed since your last confession, tell the Father Confessor that your banns will be published next Sunday for the first time and that for this reason you would like to make a general confession. In particular ask yourselves two questions: (1) How did I treat my parents? and (2) Have I been chaste and pure of heart? Young people, who have obeyed the fourth commandment, who have honored and obeyed their father and mother and who have been chaste and pure, may expect God's choicest blessings and enter upon marriage with confidence in His future help.

Those, however, who feel guilty of having transgressed God's holy laws in these two points, should do penance and repair before their wedding any wrong committed, lest the punishment of God, which they have deserved by their sins, be their lot in the married state.

2. Avoid all danger and occasion of sin and do not spoil your good reputation by exposing yourselves to gossip by meeting at night and in secret places. For the protection of the betrothed the Church insists that they shall not live under the same roof before marriage. Like a good mother who is deeply concerned for the welfare of her children, our holy mother, the Church, watches over her children and desires those who intend to get married, to do so with a pure heart and thus be worthy of the blessing of God.

3. If you wish to obtain God's blessing on your wedding day, you should ask for it in fervent *prayer*. As a rule the minds of a young couple before marriage are so occupied with necessary preparations, such as dress, dinner, invitations, etc., that they easily overlook the most important thing of all, and that is prayer. A Russian proverb aptly says: "When you go to war, pray once; when you go to sea, pray twice; but when you get married, pray three times." By prayer you can draw down God's blessing upon you. Go to Holy Mass as often as time and circumstances permit, and often pray at the foot of the altar: "O God, grant us your blessing for our whole married life!"

These, then, are the three things necessary for a good preparation: a sincere confession, the strict avoidance of sin, and, last

but not least, prayer. Do this and you may rest assured that your coming marriage will be blessed by God.

On the day before your wedding I shall give you a special instruction on what you must do to preserve this blessing of God, which, I hope and pray, will be abundantly showered upon you.

II

My friends, I am glad to see you here on the eve of your wedding day to hear from one who has your future welfare at heart, a few words that may help to preserve the blessing of God you are about to receive to-morrow in holy wedlock. I was edified to see you observe so faithfully the advice I gave you in regard to preparation for the great Sacrament you are going to receive, and this gives me hope that you will also follow the advice I offer you to-day.

To-morrow you will join hands and hearts to start on a journey that is to bring you to a common destination, Heaven; and the married state, which you will enter upon, should help you to reach this end. For many the married state has not become the means of reaching Heaven, but the road to temporal and eternal misery, and if I could foresee this in your case, I should consider it my duty to warn you and urge you not to get married.

I have told you that the journey before you is not without many dangers. For this reason I would like to give you a reliable companion along the road, namely the fear of God. "Fear God and keep His commandments," says Holy Writ. With this companion you will steer clear of dangers and always fare well. "Great joy," says Holy Scripture, "have all who love Thy law, O Lord, and they shall not stumble on the rock of misfortune. But cursed be those who depart from Thy commandments and there is no happiness and peace upon their ways" (Ps. 118). Let these words be your guiding star on your journey through life. They will not only help you to keep on the path which every ordinary Christian must travel, but also to fulfill the new duties which you take upon yourselves by entering the married state.

What are these duties? What does God expect from you in the married state? A most important question, and here is my answer. God expects from you three things:

1. That you keep holy your married state;
2. That you love each other;
3. That you give a good Catholic education to the children whom God sends you.

1. The married state is holy, and it is the will of God that those who enter it, keep it holy. This they do if they set a high value upon conjugal chastity and live together in strict conformity with the order established by God Himself. Marriage was divinely instituted for the propagation of mankind; without it the human race would be doomed to extinction. Christian marriage, which has been elevated by our Lord to the rank of a Sacrament, has the high and ideal purpose of raising children for the kingdom of God here on earth and, thereby, for Heaven. This is the main purpose of marriage, and when married people do what must be done to obtain this purpose and what must be done in order to beget children, they have God's permission to do so, and it is no sin. From this you see the great difference between sexual intercourse when practiced by the unmarried and the married. The former violates the divinely established order and is a grievous sin; the latter is in conformity with the moral law and pleasing to God.

Marital intercourse is sometimes called the conjugal duty, prescribed by God for those who choose the state of matrimony. Through the mouth of one of His Apostles, St. Paul, God has spoken so plainly that no one can remain in doubt about this duty. He writes: "Let the husband render the debt to his wife, and the wife also in like manner to the husband. The wife hath not power of her own body; but the husband. And in like manner the husband also hath not power of his own body, but the wife. Defraud not one another, except, perhaps, by consent, for a time, that you may give yourselves to prayer, and return together again, lest satan tempt you for your incontinency."

The word "duty" indicates that it is an obligation for both husband and wife to submit to conjugal intercourse when properly requested. A refusal without sufficient reason would be a sin, and if this refusal would be the outgrowth of anger, stubbornness,

enmity or aversion, it might be a mortal sin, especially if it would constitute an occasion for the other party to commit sin alone, or with others.

By mutual consent the married may abstain from the use of the marital privilege, and if the wife for any good reason asks her husband not to indulge, and he is satisfied, then, of course, there can be no question of sin. Married people should never lose sight of the fact that all abuses sooner or later entail punishment. They should practice self-denial and retain the mastery over their passions. They should never forget that the all-seeing eye of God looks also into their conjugal chamber, and that they should avoid everything by which mutual respect might be impaired.

Married people, therefore, who are filled with a truly Christian spirit, will cohabit together in the fear of God, for God's sake, who made them husband and wife and called them to assist in the propagation of the human race, from a motive of duty, even if compliance with this duty should be a burden. As both have the same rights, so both have the same duties, and these duties continue during the time of pregnancy, when there is hope that the wife may give birth to a child, although, if this be the case, abstinence from conjugal intercourse may be demanded by the health of the mother and the child. If on account of advanced age or other causes the primary object of matrimony, that is, the begetting of children, is no longer attainable, the right and duty of cohabitation still remain in order to attain the secondary object of matrimony, that is, to satisfy the demands of nature and to remove the danger of committing sins of impurity.

As married people are allowed to have conjugal intercourse, so they are also allowed to make use of what is conducive, necessary or useful to it, as caressing, embracing, kissing, etc., which actions also tend to preserve and promote mutual love and affection.

As your pastor it was my duty to give you this instruction, and I did so, reluctantly, in order to keep you from sin. Whatever is against the law and ordinance of God, against the order of nature and the purpose of Matrimony, is sinful. Should something occur which causes your conscience to feel uneasy, modestly ask your confessor about it. It may happen that married people believe something to be sinful for them which is no sin at all;

and it may also happen that they do something which the priest must tell them is forbidden.

I may mention a few things which are forbidden and sinful.

(a) Married people sin grievously if they satisfy their sexual desires by abusing their own body. This is a grievous sin for the unmarried, but still more grievous for the married.

(b) Married people commit a grievous sin if they desecrate the married state by making use of the conjugal privilege, but try to prevent conception, thus frustrating the first and main object of Matrimony. To such may justly be applied the words of Holy Scripture: "They loved the curse and the curse shall come over them; they repudiated the blessing and the blessing shall be far from them." Every sin calls for vengeance. Where children are not wanted, the spirits of vengeance enter: sickness, mental disorders, discord, quarrels, hatred, aversion, the sting of a bad conscience, and the curse of mortal sin. Married people who purposely prevent the begetting of children, debase themselves, and the wife in such a case is lowered to the level of those miserable creatures who lead lives of shame—for they too do not want children. Another crime, almost too abominable to mention, is destroying the life of the child in the very womb of the mother before it has seen the light of day. This is murder in the proper sense of the word. "Pastors and confessors should prudently and firmly inculcate horror of such a crime. They should ever be mindful of the words which Tertullian addressed to the pagans of his time: 'To prevent birth is to murder by anticipation'; for there is indeed a twofold murder: one when the body is destroyed, the other when the soul is denied the saving waters of Baptism!" (Prov. Council N. Y., 1883, 9:25.) In pagan Rome those that were guilty of this crime were banished from the country. In the Middle Ages those guilty of it were buried alive. To-day the Church excommunicates all who commit this accursed crime of abortion or who knowingly participate in its commission. "If the crime of 'shedding innocent blood' cries to heaven for vengeance, how shall we characterize the double guilt of those whose souls are stained with the innocent blood of their own unborn offspring! No mother is allowed, under any circumstances, to permit her unborn infant to be killed even for the preservation of her own life; because the end never justifies the means, and we may not do evil in

order that good may come from it." (Prov. Council Balt., 1869).

I quoted these words of the bishops not by way of reproof, but of warning, and I confidently hope that you will carefully keep from your home all persons, books, and things that would tempt you to commit sins against the holiness of this Sacrament.

Dear friends, willingly receive the children God has destined for you, and always remember His words: "Whosoever receiveth one such child as this in My name, receiveth Me. . . ." Children bring blessings upon their parents; they safeguard marriage; they ennoble the married state and bring reward to the parents. Many a man who is now in Heaven owes his salvation to the prayers of his children. And many a man forsaken in his old age, and many a woman abandoned to want and disgrace, spending their old days in the Old Folks Home or on the County Farm, should blame nobody else for their distress because, having no children or a few bad ones, they now merely reap what they sowed in their younger days.

(c) Married people will, furthermore, commit a grievous sin if they commit, or desire to commit, fornication with another person (adultery). Married people must be faithful to each other, for they promise lifelong fidelity before God and His Church, when the marriage bond is blessed. The husband, therefore, must love only his wife, and if he turns his thoughts towards another woman and, still worse, allows his desires to go to such a person, or even commits an evil deed with such a one, he is unfaithful to his partner, he is an adulterer. Similarly, the wife must love only her husband, and not divide her love between him and another man.

Careful as you should be to avoid even the semblance of undue familiarity with others, you must on the other hand avoid jealousy. There is hardly a more dangerous enemy of married life than jealousy. It breaks up the peace of the home and will poison your love after it has filled you with false suspicions. Never listen to complaints or calumnies against your partner. Always cherish a firm mutual confidence and do not permit the demon of jealousy to shatter your happiness.

. . . . . .

2. Having seen what God expects of you in the married state, the question now arises as to what you owe one another in that

state. The answer is: that you love each other. You may think it quite superfluous for the priest to tell you that you must love each other. If that were not the case, you say, we should not have come here to get married. I believe this, my friends, but I have heard of many who said they loved each other before and immediately after marriage; yet their love soon disappeared like the snow before the sun; soon they gave each other the cold shoulder, as the saying is, quarreled and embittered their lives day after day. One would hardly believe them to be the same couple who were so affectionate when they were engaged. The love that is needed for the married state must not be of the kind that soon evaporates, but true as gold, a love which will stand the test of time, in good days and in bad days, in sickness and in misfortune; a love that will not fade with age or vanish even with death.

Conjugal love, this holy love that should fill the hearts of husband and wife, should be kept alive and made holier by prayer, common prayer, family prayer, which is "the sanctuary lamp before the shrine of Matrimony." When the married lift their hands and hearts to Heaven in common prayer in the morning and evening, they not only draw the blessing of God upon them, their house and their work; no, what is more, their love is rekindled, their hearts are joined anew, mutual respect and reverence is nourished, the wife sees a praying husband, the husband beholds a pious wife—and their love can not vanish. To pray together, to work together, to help each other bear the burdens of life, to fill your hearts with joy and gladness, that is the task before you.

"Charity is patient," says St. Paul. Yes, without this virtue not even saints could get along in this world. We all have our faults and neither of you is an angel. The proverb truly says: "The husband has his faults and the wife brings hers along." These faults you should not only bear with Christian charity and patience, but you should also call each other's attention to them when the opportunity presents itself, not in bitter words, but lovingly.

Above all, preserve the peace. In a house where discord reigns the Devil has his innings. It may sometimes happen that the husband finds that his wife has done or forgotten something which he does not like; the meal is not exactly as mother used

to prepare it; she is tardy with her work; she said too much or she should have said less, and so on; and now comes the temptation to give her a "piece of his mind," an angry mind at that. Or the wife doesn't feel well and is out of humor; she imagines that he isn't as nice as he used to be; he forgot what she had expressly told him; the other day he came home late and was rather cross, and she thinks it is about time to show him that she is dissatisfied. If something of this kind occurs, my friends, then be wary, your happiness is at stake; let not your touchiness get the best of you, but resist the temptation, practice self-denial, have patience with each other, speak together kindly and—forget it. If you have turned loose your anger and spoken harsh and bitter words, then much is lost and your happy family life may be in danger. A dress with a patch is always a patched dress. If the married overcome these little temptations in the beginning, things will run more smoothly afterwards, peace and concord will remain under their roof, and they may journey through life together for thirty, forty, and more years and still love each other as they did on their wedding day. Nay, more; they see what a good companion they have and thank God who granted them such good fortune.

"That's the first grief she has caused me during the thirty years of our married life," said King Philip of Spain, when he was standing beside the coffin of his wife. I wish you such a family life. If the bright sun of true Christan charity shines into your married life, if you both practice self-denial and have patience with each other, you will always be happy. Those, however, who do not love each other but quarrel and attack each other with biting and ill-tempered words, will have a miserable, unhappy life and, if they do not reform, an awful account to render hereafter.

. . . . . .

3. We have still to consider one of the most important duties of your future state, and that is, the education of your children. On the fulfillment of this duty much will depend. Consider it a great grace if God blesses your union with children, but do not forget that they belong to God, to Whom you shall offer them, Who puts you under obligation to take proper care of their body and soul, and who will one day demand them back from your hands. God has instituted Matrimony, not to increase the

number of the damned, but to round out the number of His elect in Heaven. Your children are destined to become saints and it will be your duty to help them to become such. Saintly children, educated by saintly parents, in a holy family—happy children, happy parents! If you want your children to be your joy and pride, educate them in holiness; not only Almighty God expects this of you, but it is the constant desire of our Holy Church; it is demanded by your own welfare, demanded also by human society; for neither God nor the Church, neither you nor your fellowmen will be benefitted by badly reared children.

What is to be done? The children bear the features, of their parents; what the parents are, the children will be. The training of a child should begin very early, even before birth. From the moment of conception the life of the child is most intimately connected with that of the mother. Let the mother be aware that by the law of heredity she may not only exercise a great influence for good on the tender fruit of her womb, but she may also implant evil inclinations, vices, and failings into the heart of her child. This, then, is the time when violent emotions, such as immoderate and unrestrained joy or sorrow, or sudden fright, should be avoided, also dissipation and sins of every kind. She should shun bad company and sinful conversation and lead a pious life. Now is the time to converse in earnest prayer with Almighty God, to Whom she should offer her child before it is born; also to receive the Sacraments more frequently; and she should not omit, when she has brought herself and her child so near to the good Lord by holy Communion, to ask His blessing and the grace of Baptism for her child. The influence thus exercised over her child by a pious mother cannot be overestimated and will bear hundredfold fruit.

During the time of pregnancy the mother should abstain from violent exertions or movements of the body, from lifting heavy weights, dancing, riding over rough roads, jumping, intoxicating liquors, lest she become blamable for the sudden death of her unborn child or, if not for the destruction of its life, for serious injuries, mental, and corporal. The husband during the time of gestation should not expect too much of his wife and never illtreat her. He should always treat her with due consideration and anxiously avoid whatever could cause her violent excitement, anger, sorrow and trouble. He should comfort her by his

prayers and the frequent reception of the Sacraments and ask God that the dangerous hour of birth may pass without harm to mother and child.

As there is always more or less danger connected with childbirth, it is advisable for the mother to prepare herself for it by a worthy reception of the Sacraments, for many a mother had to give up her life that her child might live. Having settled her account with Almighty God, and being comforted by the good Lord Himself, she should banish fear and anxiety and confide in God, who will not abandon her.

When the time of delivery has come, see to it that a reliable (if possible a Catholic) woman (midwife) and, when necessary, a good, preferably a Catholic, doctor be called, who if it becomes necessary, can confer private Baptism. Parents should not baptize their child except when no one else is present who could do it. Baptism is administered by pouring water (natural water) on the head of the child and at the same time pronouncing the words: "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost." The water must touch the skin of the infant and flow down. If there is doubt whether or not the child is alive, Baptism should be conferred conditionally by saying: "Child, if thou be alive, I baptize thee," etc. In case of a miscarriage, conditional Baptism should never be omitted unless there are certain signs of death, for instance putrefication. Save the soul by all means. Whenever by a miscarriage a very small fœtus yet enveloped in its capsule comes to light, the capsule should be opened and the fœtus baptized by immersion. If a fœtus cannot be delivered without an operation or surgical adjustment, which quite often is apt to be fatal to the child, conditional baptism should first be administered to such fœtus in the mother's womb, to be repeated, after the child is born.

Having given birth to a child, a good Christian mother will direct her first thoughts to God and say a few words of thanks. She now must be strictly guided by the directions of those under whose care she is, and take proper care of herself with regard to eating and drinking and cleanliness in order that neither her own nor the child's health may be endangered.

As no greater misfortune could happen to the child than the loss of Baptism, without which it could never attain the vision

of God, Christian parents will at once see to it that their child is baptized. Having agreed upon the sponsors, who should be Catholics and trustworthy in every respect—for the best thing the parents have is to be confided to them—and having selected a Christian name, the father should consult the parish priest as to the time for Baptism. He should accompany his child on this, its first and most important journey to church, where during the conferring of the Sacrament he may thank God and ask His blessing upon the child and its mother. "What will become of this child?"

Some weeks later the mother, after the example of Mary, the blessed mother of God, will go to receive the blessing of the Church, to thank God and offer herself and her child to God. This blessing is an honor, to which only lawful mothers are entitled.

The nursing of the child is also of the greatest importance. The nourishment destined by God for the child is the milk of the mother and there is no "just as good" substitute. It is, therefore, the plain duty of the mother to nurse her child except in case of incapacity, and she should always remember that this is most beneficial to the health and well-being of her baby as well as her own. From earliest childhood the nursling should be accustomed to regularity in taking his nourishment, as this will prove beneficial also to the mother.

Let the mother not forget that the organism of the child is very tender and that strong coffee, liquors, opiates, soothing syrups should never be given to a child, as they may prove harmful in course of time.

During the period of nursing the mother should avoid outbursts of passion in order to keep away from the child the possibility of being infected by the defects of its mother. The Church solicitously warns parents not to take the child to sleep with them; for many a mother awoke and found her baby dead at her side.

As the visible guardian angel of her child, the mother should strive to keep all bad influences away from the child, and both parents should endeavor to be moral in every respect. Like the good mothers of old, the modern Christian mother will always keep a supply of holy water in the house and make the sign of

the cross with it over her children at least in the morning and evening.

With the education of the little ones you cannot begin too early; do not defer it too long; the earlier it begins, the better. To neglect it in the earlier days may mean irreparable loss. Right in the beginning conquer stubbornness, this almost inseparable companion of every child. If you always do the will of the child and grant all his wishes, you may raise a little tyrant who will trouble you day and night. But if you show the child who is the ruler of the house, and that his crying and craving will not move you to do his will, he will soon learn the wholesome lesson that stubbornness is of no avail and that above his will there is the inflexible will of responsible parents.

On the lap of the mother the child is imbued with the first truths of Christianity as soon as mental development begins. It will be a task most pleasant to the heart of the Christian mother to tell her child of the good Father in Heaven, of Jesus, His life and passion (Crucifix), of Mary, His mother, of the guardian angel, of Heaven, and the punishment of sin. Early in youth the child should learn to make the sign of the Cross and to say the Our Father and the Hail Mary. During the family devotions, which should, of course, not last too long, the children should be quiet and reverently partake in the prayers.

To four things parents should pay special attention, namely, that the children learn to *pray* and to *obey,* that they do *not tell lies* and, last but not least, that they are *chaste.* The fear of sin should be strongly implanted in their hearts and the punishment that follows sin here and hereafter, be often recalled to their mind. The good mother will value highly the state of innocence and of sanctifying grace in her child and will do all in her power to preserve it spotless. Careful attention should be paid to what the child sees and hears in the first years of his life, as these give, generally speaking, the direction of the future. Beware of scandal in your children's presence, whether by speech or action. Keep them out of your conjugal chamber as soon as this may be conveniently done. Children have large eyes and sharp ears and just enough intelligence to gather impressions which may be indelible.

Never let boys and girls run about dressed unbecomingly and

never permit boys and girls, no matter how young they be, to sleep in the same bed. Keep a watchful eye on all with whom your children come in contact and watch their conversation. Counteract all evil influences inside and outside of your house by your good example, and remember the words of St. John Chrysostom: "The doings of the parents are the books from which children should learn."

A good foundation having been laid at home, it will be a comparatively easy task for the school, to which the child now passes, to continue the work of education. To make school-work the success it deserves to be, it will be necessary to have home and school go hand in hand. What is law in the one must be law in the other. The parents must coöperate with the teachers and assist them in their arduous task in every way possible. The children should be sent to school regularly and by frequent admonitions be made to understand that they must obey. Parents owe it to their children to see to it that they receive a thorough education not only in religion, but also in the secular branches, so that they may get along in this world and be successful in their vocation.

The Catholic child that comes from a Catholic home naturally belongs in the Catholic school, where the Catholic education begun at home by Catholic parents is continued. There and there only he will learn the Catholic religion and practice it with others. Without religion no education is possible; the mere development of the mind may suffice, perhaps, for this world, but never for eternity. Good and well educated children, who have learned and who practice their religion, will always be the joy, the pride and the happiness of their parents and their consolation in old age. Do not deprive yourselves of this happiness, the supreme blessing of the married state.

Help the children to learn their catechism, explain its truths and exemplify them by a model Christian life. Send them regularly to the children's services in church and coöperate with the priest and teachers. It's all for your children's welfare. Never blame the teachers in the presence of the child. The surest way to spoil a child is to side with it against lawful authority.

The children, after having made their solemn holy Communion, are still in great need of careful viligance. If you can give them

a higher education, by all means send them to a Catholic institution of learning, where they will be in good hands and the good work done for them in the parochial school will not be wiped out and frustrated. If you keep them at home, see that they receive the Sacraments regularly, at least once a month; let them join the societies and sodalities of the parish; do not shun the trouble of exhorting, warning and watching your young sons and daughters that they may pass through these dangerous years without damage to their holy faith and to the precious virtue of chastity. Keep them off the streets and away from bad company. If they must leave their parents' house and seek employment, help them to find a good home and an opportunity to hear Mass every Sunday. Admonish them to save their pennies for a "rainy day" and to avoid evil companions. Warn them often against mixed marriages. If your children remain good during these dangerous years, their future need not cause you much anxiety, for the foundation of their future welfare is well laid and when you are resting in your graves they will thank God that He gave them such good and strict Christian parents.

One word more regarding the punishment of children. Without punishment no child can be properly educated. The more you love your child, the more severe will be the punishment. Parents are the representatives of God and as such have not only the right, but also the duty to punish their delinquent children. Punishment is for a twofold purpose: to atone for wrong committed and as a means of preventing the repetition of that wrong. Whenever a punishment does not serve these purposes, it is out of order. Never punish a child because you are angry; never punish unreasonably; punish the sin the child has committed, and explain why you punish it. Do not mind the tears of the child—it is better that the child sheds a few tears now than that the parents should weep bitterly over a prodigal son or daughter. "Spare the rod and spoil the child." Avoid idle threats, which oftentimes only help to spoil the child. In punishing a child the parents should always act in unison; if the father punishes the child, the culprit should under no circumstances be protected by the mother; if the mother has refused to give a certain permission, the child must know it will be useless to appeal to the father.

"Train the first-born rightly and he or she will educate the rest." This may prove a great help to you. But do not forget the three P's in education: Patience, Prudence, Prayer. Prayer will be your greatest help. Pray often, pray as much as you can for your children. Without prayer all your prudence and vigilance, all your diligence and trouble, all your warnings will accomplish little or nothing. Prayer will draw God's blessing upon your children.

It may not be superfluous to invite you to join the Society of Christian Mothers which has done and is doing so much good in our days for the welfare of our homes. As the education and the bringing up of children exacts no litttle expense from the parents, especially in our times, I would advise every young couple to be thrifty from the very beginning and save something for the "rainy day" which sooner or later will come. In order to do this it may be advisable for the husband to insure his life in a reliable company or join some good Catholic fraternal society. This will give the family some protection and, what is still better, it will keep the man out of forbidden and doubtful societies.

Above all keep up a full rate membership in that great organisation, organized by Jesus Christ Himself, the Catholic Church. Go to the society meeting (Holy Mass) every Sunday and holyday, be a good and practical member of this great society, and you will fare well in time and eternity. Subscribe to Catholic papers and magazines and keep the pernicious influence of bad literature out of your house.

Let the Holy Family of Nazareth be your model. Let good St. Joseph be the model of the husband; let the wife imitate the virtues of the blessed Mother of God; let both husband and wife work together with God and for God, then the children will, like the Infant Jesus, be subject to their parents and grow not only in age, but also in grace and wisdom before God and Men.

. . . . . .

I also wish to give you a few hints regarding the ceremonies to be observed to-morrow morning.

Service will begin at . . . o'clock and you should be in church

at least a quarter of an hour before this time. For immediately before services begin, you must be ready to receive (at the altar) the Sacrament of Matrimony. It would not look well if you would rush from the street immediately to the altar; so come early enough to collect your thoughts on this eventful morning, and beseech God in earnest prayer for His blessing. Say the Litany of All Saints, a prayer which the Church always uses when she wants to obtain special favors from Almighty God.

As soon as the celebrant ascends the altar, come to the altar accompanied by the witnesses, and kneel down on the upper steps. Then the priest will address you and ask you to express your willingness to enter the matrimonial state. Having expressed your willingness, join hands and say the binding words, first the bridegroom, then the bride. After the words have been spoken, the priest will bless your union. The priest then will bless the ring, which the bridegroom puts on the third finger of the left hand of the bride, saying: "With this ring I thee wed, and I plight unto thee my troth." This is followed by a beautiful prayer of the Church.

Now you are married and leave the altar, going to your place in the sanctuary. Holy Mass begins and you should join the priest at the altar in fervent prayer. After the Pater noster, approach the altar for the second time to receive the nuptial blessing, which the Church permits the bride to receive but once.

The third time you come to the altar to receive Holy Communion, to be honored by the presence of Him who honored the wedding at Cana.

The fourth and last time you come to the altar to receive the final blessing. Then make an act of thanksgiving and ask the divine assistance for a happy married life.

APPENDIX IV

A

Some Remarks Regarding MATRIMONIAL MATTERS, of Special Importance for Pastors

We all know that the bond of Christian marriage is indissoluble, for "What God hath joined together, let not man put asunder." Although civil authority in nearly all countries, and practically all religious bodies outside the Catholic Church, have long since abandoned the Christian ideal regarding the inviolable character of the marriage bond, and are in the habit of granting absolute divorce to practically all who apply for it, the Church, guided by the Divine Spirit, faithfully and unchangingly maintains the sanctity of Christian marriage and consistently refuses to rend asunder that which God has joined together.

The Church in course of time has enacted a series of laws and regulations bearing on the subject of matrimony, and binding on all baptized persons, even those who do not profess allegiance to her;—unless in some particular case (*e.g.,* Forma Matrimonii, Disp. Cultus in New Code) they have been specifically exempted from the application of the law. Hence it sometimes happens that a marriage which outwardly appears quite regular and legitimate, is, on account of some impediment established by divine or ecclesiastical law, null and void from the beginning.

There is in every diocese a tribunal known as the Matrimonial Court, to which such cases must be referred for adjudication. The Church, ever anxious to maintain the integrity of the marriage bond and to guard against the danger of bigamous unions, denies to the individual the right to pronounce a decision, *i.e.,* to declare a given marriage invalid even when the existence of the invalidating impediment appears quite evident and certain.

A priest who would presume to declare a marriage invalid on account of the presence of some diriment impediment, and to encourage preparations for another union, would thereby exceed

his authority and possibly cause serious complications later on. It is only when the matrimonial court of the diocese, or in some cases (can. 1990) the Ordinary, has rendered an official decision declaring the marriage null, that second nuptials may be permitted to the parties concerned.

Hence when a case of this kind occurs in his parish, the pastor should prudently refrain from making a positive declaration, which, if not sustained by the court, might entail serious consequences; but he ought to familiarize himself thoroughly with the leading facts, and if these be of such a nature as to justify the hope of a decision favoring nullity, make a formal presentation of the case to the proper authority. This should consist of two parts: (1) a comprehensive statement of the facts in the case, and (2) the testimony of competent witnesses, given under oath, signed and attested by an ecclesiastical notary.

As to the former, it should contain:

(a) a clear outline of the case, name, age and religion of the parties concerned, dates when and places where material facts have occurred.

(b) a general summary of the evidence submitted;

(c) a conclusion drawn from the facts as stated, and from the sworn statements of witnesses, together with a plea addressed to the court asking for a decision favoring the petitioner.

This looks quite simple and easy, in fact it is the easiest part of the task, yet experience shows that it is often done very carelessly, and in many cases neglected entirely.

The real task, and one that frequently requires much patience and perseverance, is the securing of the right kind of testimony. The principle that facts must be proved, not presumed, is rigidly adhered to. In the eyes of the Church presumption favors the validity of marriage; in other words, every marriage is presumed valid until the contrary is proved. According to Canon Law, to establish a fact in court the sworn testimony of at least two competent witnesses is required. Properly speaking, they ought to appear before the ecclesiastical judge in person, and there testify as to their knowledge of the facts involved. In practice, however, their testimony, given under oath, is usually committed to paper, signed by them and attested by the official who administers the oath and then forwarded to the proper authority.

Before proceeding to gather testimony, examine witnesses, etc., it is frequently advisable that the pastor request his Ordinary to appoint him notary in the case, with the permission to subdelegate others, if necessary. Considerable trouble and expense is sometimes involved in locating witnesses and getting them to appear for testimony. That, however, is not really the business of the priest who has charge of the case, but rather of the interested parties themselves. He ought to assist them where he can, direct and advise them, but they ought to realize that *their* interests are involved, and that it is themselves, not their pastor, who appear as petitioners before the bishop or the matrimonial court. When they assume the attitude of innocent victims of an obdurate and antiquated church law, declining to make the efforts necessary to secure evidence, and leaving the entire burden to the pastor, we cannot blame him if, failing in his efforts to arouse them to action, he washes his hands of the whole affair and leaves them to their own devices. On the other hand he would certainly be guilty of grievous neglect of duty if he declined to interest himself in a case merely because of the labor and exertion its preparation might entail.

Since the question of the baptism or non-baptism of one or both the parties concerned is of vital importance in many of the cases presented to the court, I shall say a few words on that subject. As a rule there is question of a Baptism administered by heretics which, *in ordine ad matrimonium,* is considered valid, unless the contrary is proven. Where records are kept, a certificate of Baptism, issued by the church or denomination in which it was administered, would appear to be sufficient proof. In the absence of such records (which is very often the case) it will require the sworn statement of at least two witnesses, who can testify from personal knowledge, to prove that Baptism was actually conferred.

To prove the non-baptism of a person is, of course, a far more difficult task, in fact, it will be next to impossible in most cases to obtain absolute proof on this point, and moral certitude or a high degree of probability is about all that can be looked for. Whenever witnesses are to be examined to obtain evidence as to the non-baptism of a person, it is well to draw up a series of questions beforehand, something like the following:

(1) Name.....Age.....Place of residence.

(2) What religion do you profess?

(3) Are you related to N. N., and in what manner?

(4) If not, how long have you known him? Give dates.

(5) Has your association with him been of such a nature as to enable you to observe closely his convictions and personal habits?

(6) Do you know what is meant by Baptism?

(7) Has N. N. within your knowledge ever been baptized?

(8) Has he ever held membership in a religious denomination?

(9) Has he ever attended religious services, or did he attend regularly?

(10) Have you ever heard him make any remarks concerning his baptism or non-baptism?

(11) Were his parents, or either of them, members of a religious body?

(12) Have his brothers and sisters, or any of them, ever received baptism?

Other questions will suggest themselves in individual cases. The purpose is to bring out, not only the facts as known to the witness, but also his credibility and the sources of his information. Parents, brothers and sisters, and other close relations are, for obvious reasons, very acceptable witnesses in this matter, provided, of course, they are above the suspicion of trying to color their testimony to serve the interests of the petitioner. In some cases three, four, or more witnesses may be required to prove that at no time in his life, neither in infancy nor later on, the person concerned received Baptism.

A marriage, null on account of disparity of cult, is not validated by the mere fact of the unbaptized party being baptized; the invalidity endures, unless there has been an explicit renewal of the matrimonial consent.

A large proportion of the cases brought before the matrimonial court are cases in which some one newly converted from infidelity wishes to avail himself of the so-called Pauline Privilege. Since the New Code restricts the *impedimentum disparitatis cultus* to marriages between non-baptized persons and persons baptized in the Catholic Church, the number of marriages impugned on account of this impediment will grow less as time goes on. On the other hand, however, owing to the growing neglect of Baptism amongst our separated brethren, those cases in which the Pauline Privilege is invoked will likely occur with

greater frequency in future. With regard to this the following should be noted:

(1) Before applying to the court for authorization to avail himself of the Pauline Privilege, the person so applying must become a member of the Church by receiving the Sacrament of Baptism. The petition of one who, though under instruction with the intention of becoming a Catholic, is not yet baptized, cannot be considered.

(2) Evidence must be submitted to prove beyond a reasonable doubt that both the parties to the marriage, the cancellation of which is sought, were not baptized, and that one is still an infidel.

(3) The interpellation prescribed by Canon Law must be made in every case where it is possible to make it, even when it is foreseen with moral certainty that the party still in infidelity will refuse to receive Baptism, or to resume matrimonial relations *"absque contumelia Creatoris."* In case it is impossible, for one reason or another, to communicate with him, application for a dispensation should be made to the Ordinary, who possesses the faculty of dispensing when recourse cannot be had to Rome (see Ayrinhac, *Marriage Legislation in the New Code, p.* 292.) Moreover, the interpellation must be made *after* the party applying for the privilege has been baptized, not before.

Naturally, the case of nullity arising from the impediment of disparity of cult, and the Pauline Privilege are not the only ones to claim the attention of the pastor of souls, but in practice these two are by far the most common. The validity of a marriage may be impugned on account of any one of the diriment impediments established by Canon Law, but it would be manifestly impossible, within the limits of this brief appendix, to give directions or lay down rules regarding the treatment of every possible cause.

(1) To sum up, when a case occurs, endeavor to secure full information concerning all its details, look up the law on the subject, and if necessary consult commentaries on the law to make sure there is some merit in the case, and a reasonable prospect of success.

(2) Get busy at once locating competent witnesses and securing the necessary evidence.

(3) Prepare your statement and petition to the court as indicated above and send it to the proper authority.

(4) Try to write in a clear, legible manner, preferably with a typewriter, using sheets of approximately the same size.

(5) Arrange documents in proper order, and for easier reference give to each a letter or number.

If the case has been properly presented and if sufficient evidence has been submitted to demonstrate the existence of a diriment impediment, the *defensor vinculi,* though pledged by oath to maintain the integrity of every marriage whose validity is assailed, will recognize the facts, and offer no unreasonable objections, and the court will not hesitate to pronounce judgment and issue a decree declaring the invalidity of the marriage in question, or (in case of the Pauline Privilege) the dissolution of the previous marriage bond, rendering the parties concerned free to enter upon a new matrimonial union.

B

FORMULARIES

Note—The Code of Canon Law has no standard formulas to be used in petitioning the ecclesiastical authorities for matrimonial dispensations. If diocesan regulations prescribe a specific form or furnish printed blanks for this purpose, then, of course, such and no other form ought to be made use of. Otherwise it will suffice to use any form, provided it states the essential points required for the respective case.

This collection contains only such formulas as are within the range of matters referred to in the foregoing paper and are not found in ordinary handbooks.

The formulas here are given in Latin. Only to the first one we have added an English translation. The authorities to whom application must be made are: the Ordinary of the diocese, the Apostolic Delegate, and the various Roman Congregations. Latin being the official language of the Church, it is preferable to the vernacular.[1]

Even if the petition is mailed to the chancellor of the diocese, it will be well to address it to the Bishop and therefore use the proper title. The title for the Bishop is: *"Reverendissime et*

1 Some dispensations deal with delicate and odious matters which could not well be expressed in the vernacular.

Illustrissime Domine" in the beginning and *"Dominatio Vestra"* or *"Amplitudo Vestra"* in the end. The Cardinal prefect of a Roman Congregation is addressed *"Eminentissime Princeps,"* in the end *"Eminentiae Vetrae servus,"* etc.

I. Formula pro supplicanda dispensatione ab impedimento cultus disparitatis vel mixtae religionis

Illustrissime ac Reverendissime Domine:—

Joannes N. (aut Catharina N. nam sola Catholica pars debet petere dispensationem) domicilium habens in hac parochia nostra S. Mariae in civitate N. humillime petit dispensationem ab impedimento disparitatis cultus (vel mixtae religionis), ut rite matrimonium contrahere queat cum Helena N., muliere acatholica non-baptizata (vel Georgio N., viro non-baptizato, vel, si agatur de impedimento mixtae religionis, cum muliere baptizata seu viro baptizato acatholice).

Causae canonicae, propter quas dispensationi locus dari posse videtur, sunt:

1. *Scandalum vitandum, quoniam, si dispensatio non concedatur, merito timetur, ne partes spretâ auctoritate ecclesiastica coram magistratu civili vel ministro haeretico matrimonium sint contracturi.*

2. *Quoniam mulier iam est praegnans e copula extra-matrimoniali.*

3. *Quoniam pax inter familias dissidentes obtineri poterit. Pars acatholica sincere in scriptis promisit, se omnem libertatem conscientiae quoad exercitium religionis dare velle futuro-suo conjugi.*

Ambo insuper se obligarunt ad educandum prolem suam futuram in religione catholica.

Exemplaria documentorum huc spectantium huic libello supplici inseruntur. Non dubito quin preces veritati nitantur. Quapropter enixe rogo, ut petitioni indulgeatur.

Vestrae Amplitudinis servus humillimus.
N., Parochus

Anglice:

John N. (or Catherine N.) who is residing in this our parish (St. Mary's) in this town N, humbly asks your Lordship to grant him (her) a dispensation from the impediment of disparity of worship (or mixed religion), that he (she) may

rightfully marry Helen N. (George N.), a non-Catholic woman (man) who has never been baptized (or who has been baptized in the Lutheran sect).

The reasons are:

1. If the dispensation is withheld, the parties will probably get married outside the Catholic Church.
2. The woman is in a state of pregnancy.
3. Two families now on bad terms with each other may become reconciled by this marriage.

The non-Catholic party has promised sincerely in writing to grant absolute freedom in matters of religion to the Catholic consort.

Both parties have obliged themselves by means of a written document properly signed to educate their offspring in the Catholic religion.

The papers appertaining thereto are found enclosed in this envelope together with a check to pay the usual tax for a dispensation of the aforesaid kind.

I have the honor to be your humble servant in Christ

N., Pastor

II. Formula ad petendam sanationem matrimonii in radice Illustrissime ac Reverendissime Domine:—

Georgius N. et Aurelia M., habitantes in hac mea parochia S. Iacobi praemissis rite publicationibus matrimonium in facie ecclesiae contraxerant die 20 *Februarii anni* 1912.

Nullum impedimentum eo tempore detectum fuit et in bona fide ambo coniuges consensum sibi mutuum dederunt. Matrimonio exinde consummato iam prolem ex eo susceperunt.

Nuperrime impedimentum in lucem prodiit, nempe consanguinitatis in tertio gradu lineae collateralis. Hoc impedimentum solis hisce putativis coniugibus (vel uni soli) notum est.

Georgius vir, qui iam diutius exercitium religionis neglexit, absolute recusat quominus, dispensatione rite obtentâ, consensum suum maritalem renovet, dicens, se semel consensum suum maritalem dedisse, qui adhuc perseveret, hoc vero sufficere.

Aurelia, minime contenta cum tali declaratione, ad tranquillandam suam conscientiam petit, ut Dominatio Vestra sanationem in radice huius matrimonii sui a Sede Apostolica procurare dignetur.

Die . . . Mensis . . . Anni

N., Parochus.

III. Formula ad petendam dispensationem ab impedimento criminis

Illustrissime et Reverendissime Domine:—

Felix N., vir coniugatus et Margarita M., mulier soluta, legitima uxore Felicis, Maria, adhuc vivente adulterium commiserant. Felix insuper promiserat Margaritae se cum ipsa contrahere velle matrimonium post mortem Mariae. Maria audiens de transactione facta inter Felicem et Margaritam divortium in tribunali civili petit et obtinet a Felice, suo marito.

Exinde Felix et Margarita coram magistratu civili, vivente adhue Maria uxore legitima Felicis, matrimonium contraxerunt.

Iamvero Maria nunc quidem mortua est. Idcirco Felix et Margarita ad revalidandum suum quasi matrimonium petunt dispensationem a duplici impedimento criminis orto ex adulterio et promissione futuri matrimonii necnon attentatione matrimonii praesentis.

Causa principalis est: Remotio concubinatus et scandali inde provenientis.

Dies. . . . Mensis. . . . Anni. . . .

N., Parochus.

IV. Formula ad petendam dispensationem a matrimonio rato non consummato

N. B. Haec dispensatio reservata est S. Sedi. Prius in tribunali dioecesano causa tractari et examinari debet. Postea, si opportunum videatur, recursus faciendus erit ad Congregationem Romanam de Disciplina Sacramentorum. Supplicatio a parocho rite confecta dirigatur ad Cardinalem Praefectum huius Congregationis, prius vero iterum ad Episcopum mittatur, qui tunc eam sigillo suo munitam transmittet ad suum mandatarium Romae habitantem, cujus ope ea offertur Congregationi et dispensatio postea obtenta remittitur ad Episcopum et per eum ad Parochum.

Eminentissime Princeps:—

Michael N., vir catholicus in hac parochia N. civitatis N. et dioecesis N. habitans, suo tempore carnale commercium cum promissione futuri matrimonii habuit cum Anna M., muliere catholica eiusdem loci. Parentes Annae necnon haec ipsa Michaelem tunc ad matrimonium rite ineundum urgere coeperunt

minitantees illi incarcerationem et alias poenas, si resiliret a suo promisso.

Michael, angustiis pressus, coram parocho et duobus testibus cum Anna matrimonium contraxit. Verumtamen immediate, postquam foedus maritale iniit, Annam suam uxorem Michael reliquit, dicens coram testibus, se nunquam cum Anna cohabiturum esse.

E documentis hisce litteris superadditis patet, matrimonium contractum inter Michaelem et Annam nunquam fuisse consummatum. Anna idcirco petit, ut hoc matrimonium suum cum Michaele, ratum dumtaxat quum sit, per auctoritatem S. Sedis dissolvatur.

Ratio est, quoniam alias Anna, mulier adhuc iunioris aetatis, quae cum marito suo cohahitare nequeat, gravissimis periculis et tentationibus exponatur.

Eminentiae Vestrae manus reverenter deosculans, summa devotione permaneo

Eminentiae Vestrae
Submissimus servus
N., Parochus.

V. Formula ad petendam dispensationem ab obligatione interpellationis in usu Privilegii Paulini

N. B. Haec dispensatio, quae est reservata S. Sedi, peti debet a Parocho, ministerio Curiae episcopalis prius implorato, a Congregatione Romana S. Officii, cujus praeses est ipse Summus Pontifex.

Beatissime Pater:—

Carolus N. et Leona M., ambo suo tempore infideles et non baptizati, uti e documentis hic appositis elucet, matrimonium contraxerant coram iudice civili in civitate N.

Iamvero postea difficultates inter ipsos ortae sunt, propterea quoniam Leona suspiciones bene fundatas habebat, suum maritum affectus maritales erga ipsam amisisse. Idcireo Leona divortium petiit et obtinuit in tribunali civili.

Tribus fere annis deinceps elapsis haec Leona satis instructa et baptizata in gremium Ecclesiae catholicae admissa fuit. Vellet nunc uti privilegio Paulino. Attamen penitus nescit, ubi maritus ipsius Carolus, quem interpellare prius debeat, commoretur, quia in longinquas regiones abiit. Conatus varii facti sunt ab ipsa ad

determinandum eius locum habitationis. Sed irriti omnes conatus fuerunt, quemadmodum e documentis appositis patet.

Enixe idcirco petit Leona a Beatitudine Vestra dispensationem ab obligatione interpellationis in casu, ut Henrico N, viro bono catholico, qui est unus e meis parochianis, nubere tuta conscientia valeat.

Sanctitatis Vestrae pedes humillime deosculans, summa reverentia et devotione, quemadmodum decet, permaneo

Sanctitatis Vestrae
humillimus servus
N., Parochus

Datum die . . . mensis . . . anni . . .
in civitate N., dioecesis N.,
in Statibus foederatis
Americae Septentrionalis.

VI. Formula Notitiae mittendae ad Ordinarium de dispensatione concessa et maritali consensu suscepto vi facultais collatae per Can. 1043 et 1044 pro mortis periculo

Reverendissime et Illustrissime Domine:—

Facultate generatim per Codicem Iuris ecclesiastici (can. 1044 cum relatione ad can. 1043) omnibus sacerdotibus moribundis assistentibus utens die—mensis—anni—urgente mortis periculo dispensavi Carolum N. et Annam M (graviter decumbentem) ab impedimento consanguinitatis in secundo gradu lineae collateralis necnon ab impedimento criminis, orto ex adulterio cum promissione futuri matrimonii et attentatione matrimonii praesentis, et deinceps sic dispensatos in matrimonium coniunxi, nullâ morâ relictâ prius adeundi Ordinarium, quemadmodum secus praescribitur.

Iuxta legem canone 1046 impositam certiorem quidem hic facio Amplitudinem vestram de dispensatione praefata concessa.

Vestrae Dominationis
servus humillimus
N., sacerdos (parochus)

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